

UNDER THE SUPERINTENDENCE OF THE SOCIETY FOR THE
DIFFUSION OF USEFUL KNOWLEDGE

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NOTICE.

THE Committee of the Society for the Diffusion of Useful Knowledge are desirous of explaining the degree of superintendence which they think that they ought to exercise with respect to this publication.

It will of course be their duty not to sanction anything inconsistent with the general principles of the Society. Subject, however, to this general superintendence, they feel that the objects of the Society will be better forwarded by placing before the readers of this work the sentiments of able and liberal men, and thus enabling them to form their own conclusions, as well from the difference as from the agreement of the writers, than by proposing to them, as if from authority, any fixed rule of judgment, or one uniform set of opinions. It would also be inconsistent with the respect which the Committee entertain for the persons engaged in the preparation of these papers, were they to require them strictly to submit their own opinions to any rule that should be prescribed to them. If, therefore, the general effect of a paper be favourable to the objects of the Society, the Committee will feel themselves at liberty to direct its publication: the details must be the author's alone, and the opinions expressed on each particular question must be considered as his, and not those of the Committee. As they do not profess to make themselves answerable for the details of each particular essay, they cannot, of course, undertake for the exact conformity of the representations which different authors may make of the same facts; nor, indeed, do they, for the reasons already given, feel that such conformity is requisite.

By Order of the Committee,

THOMAS COATES, *Secretary.*

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THE

QUARTERLY

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ON THE ORIGIN OF THE SCHOOLS FOR THE LOWER
CLASSES IN GERMANY.

WE cannot but rejoice at the change in public opinion which has evidently taken place of late years. After pursuing with eagerness, and for a great length of time, the secondary means of promoting the civilization and happiness of this country, the nation has at last begun to show a decided disposition to improve one branch of the social system, which is most intimately connected with its prosperity and its very existence,—that of Public Instruction. We should be proud if we could imagine that this Journal had contributed something to excite or to diffuse this spirit; and we feel that it is our duty to labour as far as we can, however limited our power may be, to facilitate the attainment of an object of such vital importance.

Those who in this matter may be considered as the leaders of public opinion have, in spite of national prejudices,—by which, however, Englishmen are much less governed than foreigners are inclined to imagine,—directed their attention to the different systems of education adopted by the civilized nations of Europe, and have investigated their effects on the diffusion of sound and useful information—they all agree in the opinion, that the system of education established in the Protestant countries of continental Europe, especially in Prussia, deserves the preference before all others.

This opinion is supported by arguments so strong, and the evidence of experience is so undeniably in its favour, that it has produced in the minds of many persons, who have reflected on the subject, a desire to transplant this system of education into our country. It is not questioned that such an undertaking is beset with many difficulties, and some not easy to overcome; but it is reasonably supposed that there are no difficulties which may not be removed by firmness and perseverance on the part of the friends of education, and a judicious adaptation of means to the circumstances of the

country. But before we encounter the difficulties to which we have alluded, it is necessary to know their extent, and to mature by due consideration the means which may be requisite for overcoming them. We shall here state two difficulties which have occurred to us.

The first difficulty refers to the instruction of the upper and middling classes. The great mass of useful knowledge which is commonly found among these classes in Germany, arises evidently from all the institutions of education in which they are brought up being subject to the control of government. This is not only the case with the public schools and other institutions, maintained chiefly, or partly, at the expense of the public, but with every other private institution, such as boarding-schools, day-schools, &c. Of course, government does not interfere with their economical arrangements, but it assumes the power to control them in the choice of the branches of knowledge which are to be taught, and still more in that of the teachers who are to be employed. As to the former, it commonly limits its control to a censure of those subjects which do not appear of such unquestionable utility as to be adopted in a course of general instruction. In the choice of the teachers, the interference of government is much greater. It does not, indeed, prevent the head-masters of boarding-schools from choosing their own teachers; but it limits their choice to such persons as have undergone an examination in the subjects which they intend to teach, and also as to their qualifications as *teachers*, and whose moral character has been fully proved. The object of government is to exclude incompetent persons from teaching; and in our opinion this policy is wise and necessary, for bad teachers are more numerous than bad doctors, and equally mischievous to the community.

It cannot be doubted that the German governments have completely attained this important object; and here we ask, how shall we, in England, prevent incompetent persons from meddling with the instruction of the nation? Shall we adopt the German policy, and subject, by act of parliament, all the teachers of boarding-schools to the control of government? Such a measure would not be in accordance with the prevailing feelings of the nation, and probably could neither be made a law by the legislature nor carried into effect by the executive. We are too strongly impressed with the feeling that every man should be left to exercise his faculties and his skill in the best way he can, ever to consent to a law by which the situation of a great number of teachers, probably one half, and perhaps much more, would be materially af-

fect. But we apprehend that unless some change in the feelings of the public on this question is effected, we shall no more be able to command, for the education of our children, the assistance of good teachers, than we can hope to have the benefit of good physicians, without some legislative security as to their capabilities to cure. But as it has long been admitted as an undisputed principle, that private interests ought to yield to those of the public, which principle has often encroached even on the right of property, we shall not refrain from making a few more observations on this matter, and we shall endeavour to ascertain the degree of liberty which would be sacrificed by the heads of institutions for instruction and by the public at large, in the event of parliament subjecting the teachers to a control similar to that exercised in Germany. When, at present, a person intends to establish a boarding-school, the first step is generally to fit up a house in good style, for it is well known that on this circumstance, as much as on any other, depends his success. Having done this, it is in the next place important to gain the interest of some persons of rank and of extensive acquaintance, and to obtain their recommendations. If this be accomplished, success is tolerably certain. Pupils readily pour into the school, which circumstance much diminishes the necessity for choosing able teachers: on the contrary, the least qualified are often chosen, because they can be had cheapest. The reputation of such a school does not depend on the ability of the teachers; and the proprietor knows, that if he were to choose able assistants, he would be obliged to pay them well for their labour, whereas the ignorant are ready to work for half the price, and even less. The proprietor, if he manages well, may retire from business with a fortune after ten or twelve years, and exactly at the time when the public begin to be aware that they have been imposed upon. Now, in considering how far this system, which at present is common (we do not say universal), would be affected by a law conferring on government the control over these schools, it does not appear that any persons except the proprietors of schools and their assistants would come under its direct operation. The proprietors themselves would be obliged to undergo an examination, and they could only choose those teachers who also had received a proper certificate. The heads of schools being thus placed under the necessity of choosing good masters, would be obliged to pay them larger salaries, which might, it is true, render the acquisition of wealth somewhat less rapid than it often is under the present system; but this would be so much gain to the assistants, and

still greater to the community, because the assistants would be men of superior character.

Under such regulations the public would not lose the choice of the schools to which they might send their children, but there would, in a short time, be no possibility of choosing a school in which the instruction was conducted by bad teachers. As the matter now stands, many parents who are anxious to give a good education to their children are very much puzzled in the choice of a school. They know that bad and good schools are recommended in the same way and nearly in the same expressions; and even if they are so fortunate as to obtain more particular information concerning schools, they are often unable to form a proper judgment as to their relative merits. This circumstance, more than any other, we think, has contributed to the practice, which is by no means uncommon, of sending children to the continent for education. In the actual condition of a large part of our schools, this practice is rather to be encouraged than blamed. But we cannot help remarking, that youths educated altogether abroad are apt to acquire a distaste for the manners and customs of their own nation, to set little value on the institutions of their own country, and to lose their attachment to their families. It is not profitable for a youth to pass those years, in which the character receives the most lasting impressions, in a foreign country, and in the midst of a nation differing considerably in opinion and mode of thinking from that in which he is designed to live.

We are inclined, then, to consider those feelings of the public which would oppose the placing in the hands of government a control over all establishments for education, as arising from a prejudice which originates in a good principle; but as no prejudice can long withstand sound reasoning, we are confident that it will wear away, if all those who can influence public opinion will carefully consider the question here proposed, and, if convinced, unite their efforts in putting it fairly before the public.

The second difficulty which opposes the introduction of the German system of education among us is of a different nature, and one not so easy to overcome. It regards not the instruction of the wealthier, but of the poorer classes of society; and this difficulty is not solely caused by prejudices, but by the circumstances inseparable from the necessitous condition of a large part of the poor.

It is no difficult matter to erect a great number of schools for the poorer classes; but *how* parents are to be induced or compelled to send their children to these schools is indeed

a serious difficulty. Many well-informed persons, like a recent writer in the 'Edinburgh Review,' would reject all compulsory measures for effecting the attendance of poor children at school, and trust, as the French government has done, to persuasion and the general growth of the school-going habit among the people. We also would not recommend violent measures for effecting this purpose; but if those who adopt the French principle, mean thereby that nothing further is to be done for accomplishing this most vital object, we apprehend that their plans will totally fail in promoting the education of the poorer classes. It seems, indeed, that these persons have either formed erroneous conceptions of the power of persuasion, or they are not well acquainted with the condition in which the lower classes of society are placed.

Persons in wealthy circumstances are very much inclined to blame parents among the lower classes for not sending their children to school, and they often ascribe this to a culpable neglect of their children's welfare, or to ignorance. But we think they will readily acquit them of neglect, when they remember the well-known observation, that poor parents have often a much greater affection for their children than those who are rich. The charge of ignorance is somewhat better founded. Few persons in the lowest classes have any very distinct idea of the advantages resulting from a good education to their children, but most of them are sensible that *some* advantage may arise from it. By persuasion and sound reasoning their conceptions respecting this point would doubtless be much enlarged, and might even beget a resolution of following the dictates of this conviction. But we apprehend that it will produce the desired effect with comparatively few. By the birth of a child new hardships, burdens, and privations are imposed on poor people. The attention of the mother is taken up for a long time by the care she must bestow on the child, and she can contribute nothing, or very little, to the stock from which their domestic wants are to be supplied.

As the child advances in age, the expenses of its maintenance increase, and in the same degree the pressure of the necessitous circumstances of the parents. At length the time arrives, long wished for by the parents, when the child is able to perform some domestic services or to ease the labour of the parents; but in the meantime the mental faculties of the child have acquired such a strength, that it is fit to be sent to school. By sending the child to school the parents, however, would be deprived of the little services which it

is able to render, and this appears to be particularly the case with female children, the returns of all the School Societies showing a very great disparity between the number of girls and boys. Let us suppose the parents under these circumstances fully impressed with the importance of the resolution which they formerly have made of giving to their children the advantages of instruction. The difficulties of their situation and the conviction of their duty can only produce a struggle in their mind, which in all probability will terminate in putting off from day to day the time for executing their resolution. Meantime the child grows stronger in body and mind; it becomes every day more fit for profiting by the school instruction, but on the other hand the expenses of its maintenance increase likewise, and its services acquire every day more value. Though the resolution of sending the child to school may formerly have been put off with some reluctance, the duty now becomes daily less practicable. The advantages which the child will derive from being well instructed at school are remote and uncertain, but those which arise from the child's services and work are immediate and certain. Can we reasonably expect that people, subject to such urgent necessities as many of the poor are, will sacrifice their own immediate advantage for the children's future and uncertain benefit? This is one of the reasons why poor people often show so much backwardness in sending their children to school; and the remark applies, as above stated, most particularly to the female children.

We should, indeed, greatly increase the hardships under which many of the poorer labouring classes suffer, and which the state is bound to diminish by all wise and salutary means, were we to *compel* them to send their children to school. On the other hand, it is equally hard that the children, whom the state should regard as *its* children, are deprived of the best means of bettering their condition in after-life, by the necessitous circumstances of their parents. To determine the problem how far parents should be bound to send their children to school, how far the instruction should be gratuitous, and what are the best means of effecting a regular attendance on the schools,—particularly in those parts of our island which have suffered most from the neglect of resident proprietors, the bad administration of the poor-laws, and other circumstances,—demands the most cautious and deliberate inquiry.

Some readers may be surprised to hear, that the children of all the poor people are sent to school in the Protestant countries of Germany. It is commonly imagined that this

effect is produced by *force*, or by those laws which the absolute sovereigns of these countries have enacted. But, on inquiry, it will be found that even the most despotic power can do very little towards changing the relation between parents and children, and that the paternal power is almost entirely beyond its reach. That this practice, which is general in the Protestant countries of Germany, is not the effect of laws enacted by absolute power, is proved by its existence in countries where such power does not exist, as in the Protestant republics or cantons of Switzerland, and in Sweden and Norway, in all which states even the lower classes exercise some degree of influence on the legislative bodies. The fact, however, is that the Protestant sovereigns of Germany, as well as the legislatures of the other countries just mentioned, have been supported, in their enactments as to the education of the poor, by a *moral force*, created by that power which always more than any other has promoted the civilization of the human race,—religious institutions. To explain this matter completely we must go back to the reformation, and to the establishment of the Protestant creed in Germany.

Before that time no pains were taken in Germany to instruct the lower classes. Religion had been reduced to the mere observance of ceremonies and the display of external service, with the performance of which every body became acquainted by entering a church a few times. No religious instruction was therefore required or given, and this is still the case in many Catholic countries of Europe. But the reformers of Germany and Switzerland did not limit their changes to the external service and ceremonies—they carried them even into some of the most important tenets of religion, and insisted on a knowledge of these tenets from every person who professed to be a Protestant. Thus this knowledge formed a characteristic of the Protestant creed, and it soon became an established opinion, that nobody was a Protestant who was not acquainted with these tenets. But for this purpose instruction was required, and every person who had embraced the creed of the reformers was anxious to see his children instructed in their doctrines. To indicate that this instruction had been completely given, the *public confirmation* was introduced, and was soon considered as a religious act. Nobody who adhered to the Protestant faith ventured to neglect this observance, and it soon became general. At the same time an opinion became prevalent among the people, that a person who had not been confirmed was not a Christian and not a member of the Christian community. Accordingly, he was not admitted to the exercise of any right which

was conferred by the laws of the Protestant community on those who belonged to it : and the governments conforming themselves to public opinion, excluded those who had not been confirmed from the exercise of nearly every civil right. Such persons are now not permitted to appear as witnesses in any court of justice ; they cannot marry, nor set up in any kind of business, and in general every agreement into which they enter is invalid. Thus the *confirmation* has acquired a double hold on the minds of the people. It is not only considered as a religious act, but also as an introduction to social rights. In modern times, when the rage for purging religion of every thing that, in the opinion of the advocates for change, had any odour of superstition was prevalent in Germany, a few persons, who looked upon the confirmation only in the light of a religious act, and considered it a superstitious one, refused to let their children submit to it ; but by doing so they deprived their children of all the rights of society, and consequently were obliged to submit at last, though reluctantly.

The confirmation may still by some people in Germany be considered as a superstitious act ; but experience shows, in this instance at least, that even superstition, or what some regard as superstition, may considerably advance the progress of civilization. That such has been the effect of the confirmation in Germany is beyond all doubt. At first, the preparation for confirmation was merely a short course of religious instruction, given by the minister of the parish, which commonly went no farther than the learning the catechism by rote. The clergyman, however, was very glad to have his labour in some degree eased by the assistance of a teacher, whose duty it was to instruct the children before they could claim to be confirmed. This is the origin of the schools for the lower classes in the Protestant countries of Germany. For more than two centuries instruction was confined to the catechism. In progress of time, however, other instruction was added, though it was not then considered as an indispensable qualification for obtaining confirmation. This was entirely left to the choice of the parents, and of course it was only the more wealthy who knew how to profit by it. No sooner, however, had the sovereigns of Germany obtained the conviction that the instruction of the lower people would not endanger their authority, than they began to use the confirmation as a means for increasing and diffusing useful knowledge. They first of all established the age at which a person may obtain the rite of confirmation, and fixed it at the completion of the fourteenth year ; at the same time they enjoined the clergy not to admit any person to it who could not read. When the ability

to read began to be generally spread, government gradually raised its demands : and thus the lower classes in Germany have by slow steps attained that degree of instruction, by which they begin to be distinguished among the nations of Europe. The German governments may push this object still farther without any fear of encountering opposition on the part of the people. They may change the age at which confirmation can be obtained, and fix it at fifteen or sixteen ; and in this way they may add a considerable amount of time to the instruction of the lower classes, if such a measure should be required and justified by the progress of society. Even the poorest will submit without reluctance ; for no man now can get his children off his hands, unless they are confirmed. A child who is not confirmed has no chance of being taken as an apprentice by a mechanic or tradesman : for nobody will take a boy whom he is obliged to send to school in order that he may acquire the necessary instruction ; by taking such a boy the master would unavoidably be deprived of part of those services which he can have from an apprentice who is not in such a predicament. For the same reason, no master will take a servant who is still to be sent to school.

The *confirmation*, therefore, is the moral force, by which all the Protestants of Germany are compelled to give to their children that amount of instruction which the law has fixed upon as the minimum of elementary education. This moral force enables government to abstain from rigour in the execution of the laws enacted against those who neglect their duties to their children in this respect. The fines, which from time to time are exacted from poor parents for neglecting to send their children to school are very small and are commonly remitted as soon as the parents show a real inclination to conform to the tenor of the law. It appears that the object of these fines is only to admonish negligent parents, or such as are under the pressure of necessitous circumstances, that they have still duties to perform, which are intimately connected with the future welfare of their children.

We cannot help considering it a very fortunate circumstance for Protestant Germany, that in that country a custom was found existing which has been so easily converted into an effective means for promoting civilization and instruction ; and we should feel deeply indebted to any person who could discover among us a similar mode of advancing the instruction of the lower classes, without the introduction of any new measure which might offend the feelings of any part of the community.

PUBLIC INSTRUCTION IN FRANCE.

On the new Law on Public Instruction in France. Prepared by M. Guizot, Minister of Public Instruction, discussed and adopted by the Chamber of Deputies on the 25th June, 1833.

THE fifteen years of peace, which elapsed between 1815 and 1830, have established, in many of the nations of Europe, although incompletely, such a system of amelioration and reform, that in the German States, among a population of about fifty millions, there is not, at the present day, a single adult to whom an elementary education has been denied.

France cannot be said to present so favourable an aspect. With regard to the question of public instruction, as with many others, the Constituent Assembly and the Convention could only proclaim general principles; they bequeathed to more peaceful and settled times the task of reducing them to practice. When those assemblies ceased to exist, the work was neglected, and in this respect, the Directory*, the Empire, and the Restoration, form a long and dreary episode. It belongs to the present generation to connect the broken chain of time, and to carry into effect all that is valuable in the principles of liberty and equality cast abroad upon the world by the French revolution of 1789. To demonstrate the disparity which now exists in France between prevailing ideas and institutions, it will be sufficient to take a cursory view of the various branches of public instruction.

But before we proceed further, it appears necessary to give, for the information of our readers, a brief outline of the mechanism of public instruction in France, and of the means adopted for extending its advantages to every part of that country.

There is a separate minister for the department of public instruction, under whom there is a council, called the *University Council*, (or 'the Royal Council for Public Instruction,') consisting of nine members, including the secretary, and seventeen inspectors-general.

The council prepare and issue the rules and regulations which are to govern places of public instruction, and to authorize their establishment.

To the department of the Minister of Public Instruction belongs all that relates to public and private teaching, as

* Gouvernement Directorial.

Boarding schools, and private charity subscription schools.*

Primary (or elementary) schools. { Inferior.†
Superior.

Normal schools.

Secondary schools, or royal colleges.

Tertiary Schools or Faculties of { Science.
Literature.
Law.
Medicine.
Polytechnic school.
College de France.

In the January Number (p. 151) of this Journal will be found a short sketch of the constitution and objects of the two classes of *elementary*, and of the normal schools. Our present concern is with the secondary schools or royal colleges, and with the tertiary schools, or faculties of science, literature, law, and medicine, &c.

SECONDARY SCHOOLS, OR ROYAL COLLEGES.

The royal colleges, of which there are five in Paris, and one in each department, are public establishments, each adapted for the reception of four or five hundred in-door, and a greater or less number of out-door pupils.

The in-door pupils are lodged, clothed, fed, maintained, and instructed, for the sum of 1500 francs, during the first year (500 francs being for outfit), and 1000 francs per annum for

* Ecoles gratuites fondées par des particuliers.

† *Elementary instruction in the departments.*

The number of children of both sexes who learn to read, is nearly two millions; but almost half the communes of France refuse to tax themselves voluntarily to assist the government in spreading the advantages of popular instruction.

Number of elementary schools.	{ Inferior	35,007
	{ Superior	373
	{ Private	9,092

Total . 44,472

Number of pupils who attend the elementary schools.	{ Boys	1,175,248
	{ Girls	731,773

Total . 1,907,021

	francs	cent.
Expense of elementary or primary instruction	10,162,706	19
Portion of the expense paid by the communes	7,693,793	50
Ditto by the departments	2,054,051	41
Ditto by the state, (difference at its charge)	405,801	30
Number of communes taxed <i>ex officio</i>	19,032	60
Amount of the taxes	1,994,319	—

every following year. The charge is somewhat less in the departments.

The out-door pupils belong, for the most part, to the boarding-schools of each town in which the College is situated; they are sent by the directors of these institutions to the royal colleges, on the annual payment of 55 francs for each pupil, and they daily attend the professors of these colleges.

ROYAL COLLEGE HOUSEHOLD.

An inspect or-general (or examiner).*

A head-master.

A censor.

Three sub-directors (or superintendents).

An intendant (or steward).

Under-masters (number unlimited).

A superintendent of the infirmary, a doctor, and a surgeon.

Professors.

Two chaplains.

Domestics.

Porters.

THEIR DUTIES.

The inspector-general examines once a year into the nature of the studies, and the progress of the pupils.

The head-master and the censor have the chief management of the college.

The three sub-directors are bound to preserve good order, and the sphere of their superintendence extends to the scholars, the under-masters, and the domestics.

The steward looks after the clothing of the scholars, provides the food, the furniture, pens, ink, paper, &c.

The under-masters look after the scholars during school-hours, and assist the pupils if required; they dine with them and accompany them to the dormitory, attend their recreations, and sleep in an adjoining chamber.

The superintendent of the infirmary has the general management of that establishment, which the doctor and surgeon of the household visit every morning.

The professors come twice a day (Thursday and Sunday excepted) to give instruction to the scholars; the hours are limited to two in the morning and two in the afternoon.

The chaplains perform divine service on Sundays and festival days.

The domestics look after the pupils' wearing apparel, and perform the various domestic offices of the establishment; they sleep in the next room to that of the scholars

* The inspector-general and the professors do not live in the college.

to be at hand in case of accident, and follow them in their walks or their play for the same purpose.

The porters, besides their peculiar duty, have to ring the bell at the hours of rising, study, recreation, &c. &c.

INSTRUCTION.

INTELLECTUAL STUDIES.

French language (one year).

Classical languages (six years).

Rhetoric and Belles-lettres (one year).

Philosophy (one year).

Physics or mathematics (one or two years).

History, geography, modern languages, writing, and drawing.	{	Taught incidentally during the nine or ten years passed at college.
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PHYSICAL OR GYMNASTIC EXERCISES, AND RECREATIONS.

Dancing.

Fencing.

Swimming.

Music.

Singing.

{	These accomplishments are not generally taught, and are paid for separately.
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MORAL STUDIES.

INSTRUCTION IN THE CATHOLIC RELIGION.

The institutions or *pensionnats* correspond to the *academies* or boarding-schools in England, but they are placed under the superintendence of the Royal Council for Public Instruction. Paris contains thirty-four *institutions*, and sixty-three *pensionnats* for the instruction of children of both sexes.

TERTIARY SCHOOLS, OR DEPARTMENTS OF SCIENCE, LITERATURE, FACULTIES OF LAW, MEDICINE—THE POLYTECHNIC SCHOOL—COLLEGE OF FRANCE.

The seat of the faculties of science and literature is at the *Sorbonne*, a celebrated college founded by Robert Sorbon in 1253.

The establishments of law and medicine have separate class-rooms adapted to their several purposes.

The general administration of the four establishments is vested in a rector, who is usually president of the Royal University Council, an inspector-general, nine sub-inspectors, and twenty-four members of the separate councils of the four establishments.

The courses of the department of science, like that of literature, are public and gratuitous. The lectures are delivered by men of the highest capacity, who are paid by the government.

There are nine professors attached to the department of the sciences ; they give instruction, three times a week, in the higher branches of algebra, and the integral and differential calculus, descriptive geometry, philosophy, astronomy, mechanics, mineralogy, chemistry, botany and zoology.

To the department of literature belong thirteen professors, who also attend three times a week to deliver lectures on Greek literature, eloquence, Latin and French poetry, ancient and modern history, philosophy, geography, &c.

The faculty of law is specially devoted to the study of law. The course of study is divided into six sections : first, the Institutes of Justinian ; second, the civil code ; third, the Pandects ; fourth the commercial code ; fifth, the civil and criminal code ; sixth, the executive law.

The courses of the several faculties are gratuitous, but in order to obtain the privilege of attending them it is previously necessary to deposit with the secretary a certificate of birth, a diploma of the degree of bachelor of arts, and, if the student is a minor, a formal statement of the consent of his parents. Two years' study is the qualification for a bachelor ; three for a licentiate, and four for a doctor of law. But these degrees are never conferred without a public examination, and a regular attendance during the period of instruction.

The faculty of medicine consists of twenty-three professors, eight honorary professors, and forty-five fellows. The lectures, which are given every day, except Sunday, are on the following subjects.

- Anatomy and physiology ;
- Medical chemistry ;
- Medical physics ;
- Medical natural history ;
- Pharmacy ;
- Hygien ;
- Surgical pathology ;
- Medical pathology ;
- Operations and dressings for wounds ;
- Therapeutics and materia medica ;
- Forensic medicine ;
- Midwifery and diseases of women and children ;
- Clinical medicine ;
- Clinical surgery ;
- Clinical midwifery.

The students undergo a public examination by the professors and fellows ; nothing but evidence of ability can raise any person to the rank of Professor in the Schools of Medicine and Surgery.

To obtain the degree of doctor of medicine (M. D.), the candidate must be both bachelor and master of arts (*bachelier ès lettres et ès sciences*), and must have taken out sixteen *inscriptions**, for a period of four years. Each *inscription* costs 50 francs, and gives admission, during three months, to all the lectures of the faculty.

There are five examinations in all the branches of medicine; and the student, after having passed through these, writes a thesis in Latin or French on any medical subject he pleases, which he defends publicly before three professors, and two fellows. If the candidate wishes to practise surgery, he is obliged, in order to obtain his degree, to go through the same forms as the doctors of medicine.

POLYTECHNIC SCHOOL.

This school owes its foundation to a decree of the Convention of the 11th March, 1794, in which it is called the *Central School*. It was not till the 1st of September, 1795, that it received its present name of the Polytechnic school.

This institution was designed to diffuse the knowledge of mathematical, physical, and chemical science through France, and to train up artillery men and engineers for the bridge, road, mining, navy, and other departments.

Students are admitted from the age of sixteen to twenty, after having passed the examinations which take place yearly at Paris, and in the departments. The expense is 1000 francs per annum; the scholar, on entering, provides himself with the uniform, and with the books, and other things which his studies may require.

The period of study is commonly two years, or three at the most. The students are then placed at the disposal of the Minister of the Interior, of War, or Marine, according to their wishes.

The government of this institution is entrusted to a council of improvement†, a council of instruction, and a council of administration. For some time the Polytechnic School has belonged to the department of the Minister of War.

COLLEGE DE FRANCE.

The general arrangements of this institution, which was founded by Francis the First in 1529, are exactly the same as those of the *Sorbonne*, but the studies are more varied. The courses are public and gratuitous, and are given by twenty-one professors as follows: 1. astronomy; 2. mathematics;

* Entrance money.

† Conseil de perfectionnement.

3. mathematical philosophy; 4. experimental philosophy; 5. medicine; 6. anatomy; 7. chemistry; 8. natural history; 9. law of nature and nations; 10. history and moral philosophy; 11. Hebrew, Chaldee, and Syriac languages; 12. the Arabic language; 13. the Turkish; 14. the Persian; 15. the Chinese and Tartar Mantchou languages and literature; 16. the Sanscrit language and literature; 17. the Greek language and literature; 18. Greek language and philosophy; 19. Latin oratory; 20. Latin poetry; 21. French literature. It is unquestionably the only establishment of the kind on so extended and liberal a scale.

The state of the secondary schools or royal colleges in France is very unsatisfactory, and the errors of injudicious management in these establishments are of a most serious nature, because they have a very extensive influence on the character and opinions of the rising generation. The first objection to the royal colleges is the aristocratic regulations of these establishments, which effectually exclude the children of the poorer, and even those of the lower and middle class; and this is especially the case since the operation of the ministerial *ordonnance* which withdraws the allowances (*bourses entières*) formerly granted by the state to indigent families of good character. It is evident to those who know the circumstances of the industrious classes in France, that a father cannot give even to one of his children a college education without very considerable sacrifices, not only as regards the positive expenses, but also the loss of time which is sustained by one individual of the family doing nothing for his subsistence till he is about eighteen years of age. This state of things, which prevents the children of the middle and lower classes from receiving the benefits of the secondary education, is doubtless a very great evil. But it is a still more serious evil, that, in the actual condition of the colleges the true friends of the poorer classes have reason to congratulate them on the exclusion of their children from these establishments. It is a fact, confirmed by general experience, that the course of study pursued at the colleges diverts the minds of young people from solid and useful knowledge, and merely gives them certain external and superficial accomplishments; it inspires the least wealthy among them with desires incompatible with their rank in society when they quit college; and thus leads, through a long series of illusive hopes, generous minds to despair, the base to degrading resources, and the vulgar to intrigue and solicitation for place. The few who are endowed with a stronger cast of mind, and who do not fall into

these errors and difficulties, nevertheless pay dearly by a sad and long experience of the world, for all the delusive anticipations which a college education had created. Indeed, it may be affirmed without exaggeration, that it costs a young man many years of experience, after leaving college, to unlearn the false notions, to shake off the prejudices, and to abandon the ridiculous pretensions which he there imbibed from his college preceptors.

The system of secondary instruction, which has continued from the eighteenth century to the present day without any essential modifications, was not unsuited to the state of society at the time of its establishment. Designed for the children of noble families, and hardly for those even of the higher class of citizens, it had no other aim than to enable a young marquis, or the son of some wealthy upstart at the age of eighteen, to cut a figure in a saloon, to pronounce a superficial judgment on works of art and literature, and to save himself from ridicule in the eyes of literary and scientific men. A course of French, Latin, and Greek, (of which last the professors often knew but little,) continued during eight years, was well adapted to the end in view; the mode of teaching not being intended to give the pupils a sound knowledge of the three languages, and to initiate them in philological studies of a more elevated kind,—but to improve their powers of pleasing and making a display. Consequently, after having passed some years in fagging at what were called *Latin elegancies*, in making verses in the language of Virgil, and in translating a few lines from each of the great authors of antiquity, the young rhetorician might, without any striking absurdity, easily persuade himself that he had reached the summit of human knowledge, and that henceforth he had nothing to do but to seat himself majestically in his chair, and constitute himself judge without appeal on all the literary productions of his own time, just as his teachers had instructed him to decide on those of antiquity.

Such was the system of collegiate studies before the French revolution. The old political system has passed away, but this deplorable course of education still remains; and the children of the industrious classes, on quitting the primary schools, have no other means of instruction, but to attend schools where every thing appears adapted to inspire them with a contempt for useful occupations, a love of superficial acquirements, and an aversion to the duties of life. Are the rhetorical conceit, the precocious pedantry, and the pretensions to knowledge, which are observable in the generality of the students of the colleges, proper elements for the forma-

tion of energetic minds suited to the demands of the present state of society? The vices of the system are less prejudicial to the children of persons of property, because, on entering the world, they are not under that indispensable necessity of being completely armed at all points against obstacles and adversities; neither do the defects of their education and character entail upon them, during their future life, the same serious consequences.

These considerations, no doubt, influenced the Chamber of Deputies, when for many successive sessions they voted a reduction in the money assigned by the state to defray the expenses of the Royal Colleges. Struck by the numerous examples which came under their immediate cognizance in the colleges of their respective departments, the Deputies believed that they acted for the best interests of poor and respectable families, when they cut off from their children the questionable benefit of the brilliant, but useless, education of the colleges. Their intentions were good and patriotic; and blame can only attach to the means by which they sought to realize them. Being for the most part landholders and merchants, unacquainted with the important question of secondary instruction, and having no information upon that subject but experience of the lamentable results witnessed in their provinces, it never occurred to them that the evil lay in the aristocratic and antiquated system of the colleges, and not in the facility with which the more intelligent children of the poorer classes were admitted into those establishments.

The honesty of their intentions, in order to have produced good results, ought to have been directed by the wisdom of men who had made education a special study. But it was the æra of the Restoration, when the ignorant loyalty of the greater part of the deputies forwarded the aristocratic views of the government, and its secret project of re-establishing in France the dominion of castes.

It was in this condition that the secondary schools were bequeathed by the Restoration to the present period of reforms.

The state in which the Empire and the Restoration left the elementary schools of France was scarcely less deplorable. This carelessness is the more blameable, because the defects of the elementary schools were more generally felt, and the means of improvement were more easy to discover and to put in practice. The Empire with its passion for conquest, and the Restoration with its retrograde tendency, entirely neglected this part of social life. In place of the reforms promised by

the Constituent Assembly and the Convention, both of which bodies had desired to see a school established in each commune, and instructors enjoying an honourable and lucrative situation, the revolution of July found three-fourths of the French communes without schools, and the rest with ignorant teachers. Of these teachers only a small number had been trained in the five or six normal schools then existing, and the whole body was condemned to a low and servile condition, uniting, in order to gain a subsistence, the employments of beadle, public crier, &c., &c., and bringing discredit upon elementary instruction among a country population too much disposed to judge of the work by the workman, and the importance of the function by the person and rank of the functionary.

In the face of this multitude of deep-rooted abuses, the task of the revolution of July was difficult, but it was also great and noble. It was nothing less than to infuse into the three sapless branches of education to which we have alluded, the healthful and invigorating vitality of the principles of the French revolution, enlarged and purified by the sad but useful experience of forty years of misfortune and political vacillation.

Following the example of the Convention and Constituent Assembly, the new Government of France will acknowledge that elementary education is a sacred obligation towards the citizens of every class; that this elementary education ought to be complete; that it should be both moral and intellectual; and that measures ought to be taken to open to the intelligent poor the schools of secondary and superior instruction. But differently from the Constituent Assembly, their successors must make no promises without being assured that they have the means of realizing them; they must proceed step by step towards the accomplishment of their full design, and, before hazarding a new experiment, they must be assured that previous measures have been fully tried, and either approved or found insufficient.

In what way has the revolution of July considered its duty with respect to public instruction, and what has it done towards fulfilling it?

The solution of this question divides itself into two periods. The first and longest dates from the commencement of the new order of things, and extends to the 11th of October, 1832. A few words will suffice to characterize it. The second, which includes but a short time, merits a serious examination in consideration of the useful reforms, already commenced by the introduction of the law on public instruction, which was discussed and adopted in the last session.

We should be wanting to truth and to our critical duty, if we attempted to disguise the small amount of zeal for amending the system of public instruction, which was manifested by the different administrations that succeeded each other, from the revolution of July to the accession of the present ministry. It is sufficient to run through the list of the five ministers who preceded M. Guizot, to be convinced that they had not even thought of submitting this all important branch of civil life to a serious reform, and that the interest of education was the last consideration which had determined Louis Philippe in his choice of a minister. Whether from culpable negligence, or pressure of other more immediate business, this indifference to the choice of a proper minister was viewed with grief and disappointment by all the friends of France at home and abroad; and most honest men thought that they read in the aspect of affairs a sad proof that the new Government had inherited from its predecessors their monarchical exclusiveness, and their noble disdain for all real improvements. To men like these, without zeal or peculiar fitness, who only accepted the portfolio of public instruction as a stepping stone, we may oppose the example of M. Vatisménil, who, without having any special ability for the subject, but being strong in generous intentions, was able in a short time to infuse some degree of energy into the different branches of public instruction.

The effective results of this period of twenty-six months may be reduced to the foundation of several elementary normal schools, which are far from being in a satisfactory state even when compared with five or six similar establishments previously existing. The other improvements amount to nothing; they consisted chiefly in the imposition of restrictions on the influence of the clergy. The discussions which took place in the royal council of public instruction, on the project of law promised by the charter of 1830, ended in a conviction of the difficulties of the question, and the impossibility, at that time, of framing a legislative enactment. The mission of M. Cousin to Germany contributed not a little to diffuse some practical notions on this matter. Whatever may be the criticism (and it is often very just) that *his letters* have encountered from many truly philosophic individuals who had been led to hope from the name of M. Cousin, and the high office with which the Government had invested him, more profound and weighty observations, it is but right to avow that we find in them evidence of a sincere and pure mind, free from all theoretical prejudice, a generally correct appreciation of the advantages of the German system of

teaching, and an endeavour after practical utility, which is never sacrificed to a vain display of erudition. We wish we could give M. Marc-Girardin the same testimony of our approbation for his researches in the southern provinces of Germany. Still no step was taken towards introducing into the system of education the little number of reforms proposed by M. Cousin, which, though of little importance in themselves, would at least have indicated a disposition to make some advance.

The accession of M. Guizot to office put an end to this period of inactivity; and notwithstanding the customary eulogies, which he has on more than one occasion deemed himself obliged to pass on his predecessors, we believe that the use he has made of his power, since his accession to the office of Minister of Public Instruction, has already enabled all impartial men to make a marked distinction between him and those whom he succeeded.

Some reforms have been already accomplished; others, more extensive, have been promised and prepared in a manner which announces serious intentions; principles have been proclaimed, which breathe the spirit of improvement; in short, the new law of public instruction is a real progress, and we now proceed to examine it fairly and candidly. But first we will point out (since they may be useful as examples) the measures which M. Guizot took to inform himself as to the advantages likely to result from his project of law on public instruction.

1st. *The letter addressed to the masters of the faculties of sciences and belles-lettres, by which they are requested to send the documents relative to public instruction.*

In this letter the minister declares himself favourable to a system of gradual and well-considered improvements, of which the first ought to be an increase in the number of *normal elementary schools*, and the institution of *schools of industry*, holding a middle place between the *elementary* and *secondary* schools. As to the higher branches of instruction of all kinds, he confines himself to a general declaration that he will endeavour to satisfy those intellectual wants of an elevated character, which the Government cannot force into existence, but which ought not to be neglected.

2d. *The exposition of the motives which led to the ordinance, relative to the publication of a periodical selection for the use of elementary schools.*

M. Guizot here expresses his opinion on the inefficiency of the local committees, who have at present the management of elementary instruction, and on the superintendence

which the state ought to exercise over the schools. He also declares that it is wrong to separate instruction, properly speaking, from moral education : the acquisition of good habits, which constitutes *moral education*, is an integral and essential part of instruction. The most flourishing and efficient schools of our time are in Holland, Germany, Switzerland; and in each of these countries moral is associated with elementary instruction, and becomes a most useful auxiliary. Other expressions in the exposition show very clearly that M. Guizot has acknowledged, like the Constituent Assembly, that public instruction is truly a subject of national interest, and that its end is to give to the rising generation 'profound convictions, with a rapidly increasing intelligence.'

3rd. *The statement which preceded the ordonnance for the restoration of the fifth class of the Institute*.*

The principles here laid down, on the application of moral and political science to the present epoch, are worthy of attentive consideration. 'At no time, and among no people,' says M. Guizot, 'have the moral and political sciences attained that degree of importance, publicity, and authority, to which they have arrived in our time, and in our country.' 'They have, for the first time, acquired that which they formerly wanted, a truly scientific character.'—'Efforts have been made to ground them upon a stable foundation, to render them precise and definite; they have thus become more available; their utility, being more manifest, has been more real; every body recognizes their power.' Further on we find these remarkable words: 'France has profited by her long and costly experience. Healthy ideas are diffused; knowledge becomes daily one of the best guarantees of social order.' It would be unnecessary to insist on the importance of these principles, with a view to future progress, and on the influence which they must exercise on public instruction, and principally on the higher branches of education.

4th. *The project of law on primary instruction, and the developement of the reason for it, which precedes the law.*

Here also we still trace a system of gradual ameliorations, of sure and practical reforms. Considered as a legislative measure, as a definitive work, this law, which was supported by a chamber of very moderate capacity, is open to just criticism from those who contend that it has not provided sufficiently for the *progress* of elementary instruction; but considered in its true light, *i. e.* as a work of transition, as a summary of the changes practicable at the present moment, it does honour to the minister who proposed it.

* This Class was suppressed by Napoleon under the Empire.

5th. *The circulars addressed by the minister to the various religious and charitable societies, strongly directing their attention to the propagation and improvement of elementary instruction.*

These circulars are stamped with a philosophic spirit; they define with clearness the connexion, the relation and the boundaries, between religious and intellectual education. Whether addressing the managers of Catholic or Protestant schools, or those of charitable institutions, the minister preserves a firm, calm, and dignified tone. He shows himself ready to second the efforts of all those institutions which have in view the good of the country, and the intellectual and moral progress of the nation. As to their peculiar opinions, without identifying himself with any, he shows towards all every kind of forbearance and respect. We believe this to be the proper tone which all governments should assume in their correspondence with religious or charitable institutions.

Good-will and encouragement to religious associations, when their efforts harmonize with the national interest; a respectful indifference to their peculiar opinions, so long as their manifestation leads to nothing criminal,—such are, we conceive, the principles suitable to the present government of France, and, we may add, to all governments of the present day.

We now pass on to a critical examination of the system involved in the various elements which we have analysed. The general principles upon which it is based are, we are happy to acknowledge, in harmony with the progress which the practical sciences have for some time made in France.

The system of M. Guizot is, in fact, equally removed from monarchical prejudice, which only sees in popular instruction a benevolent concession on the part of the government, granted for the purpose of answering its particular views; and from the *liberal or economical prejudice*, which, denying to the state all influence over the education of youth, has established an impassable line between intellectual and moral or religious teaching, and admits here, as elsewhere, of no other ruling principle than competition.

‘*National education*,’ as M. Guizot happily expresses it, ‘has a high and important office. It belongs to it to enable France to unite profound convictions with a rapidly-increasing intelligence, and a state of manners, framed by a social condition found among no other people, with free institutions.’ The men to whom the furtherance of this noble purpose is entrusted will no longer, under the new law, be hirelings wandering from gate to gate, to receive, like beggars, small donations for their scholastic labours; but they will be func-

tionaries of the state, whose reward, though moderate, will at least assure them against that indigence which cramps the character of man, and against that humiliation which degrades him.

In venturing to recur to the noble and enlarged principles of the Constituent Assembly and the Convention, who viewed national education as a *moral* obligation of the state towards the youth of all classes, and assumed, without restriction, the right and the duty to contribute to its diffusion and improvement, M. Guizot has not disguised the difficulties of reducing, at the present time, these principles to practice, nor has he overlooked the obstacles opposed by that feeling of indifference, with which the constitutional struggle of the fifteen years of restoration has imbued a great number of individuals, who are really sincere friends of liberty and social progress. Thus it is in the most guarded way that the minister determines the limits of the action of public will on the improvement of public instruction.

This ministerial timidity, for which we have already offered an excuse, drawn from the present aspect of political affairs, is evident from the words of the Minister of Public Instruction in regard to university education, and from his silence on the important question of reforming the royal colleges.

M. Guizot has committed a great error, if he thinks that the duty of the state in regard to the higher branches of education ought to be limited to merely not neglecting the intellectual demands of a higher class, when once they have manifested themselves. (See his Circular to the Headmasters.) What!—are the sciences of morals and politics, that fair conquest purchased by forty years' experience of misfortunes,—those studies of which M. Guizot has so well appreciated the importance,—to be excluded from the faculties of law? Those schools, which ought to be the nurseries of legislation and social philosophy, are now servilely dragging on in an obscure routine, and really prevent youth from prosecuting serious studies. We believe that the teaching of law, as well as the other branches of high instruction, should be submitted to the vivifying and regenerating influence of the government, which, as we have said before, is, in our opinion, the real guardian of the interests of instruction. As to the abuses which may result from government interference, they appear to us likely to become more and more rare under the influence of improved public morals and free institutions, which daily tend to place the reins of administration in the hands of the most worthy and enlightened men, and to make

the executive power the true representative of the intellectual portion of regenerated France.

M. Guizot having only limited his restrictive exception to the higher branches of instruction, we much regret that he has not acted on broader principles as to improvements in the royal colleges: his request of precise reports from these institutions made us expect something more in this respect.

The silence which M. Guizot has preserved in his law project, as well as the rule of moderation which he imposes on himself as to the higher branches of instruction, induces us to believe that the Minister of Public Instruction has reasons for this policy which are beyond our penetration. The conviction which we have before expressed of the radical errors in these two branches of education, and of the equally radical reforms which they require, forbids us to blame delays, which are excusable, if they proceed from motives which we are willing to suppose, and which cannot long continue to be obstacles under a minister so active as M. Guizot. There is, however, in the law a measure which tends to abate the grievance which presses heavily on indigent parents, whose children, owing to the great expense, are at present excluded from the royal colleges—we mean the *superior elementary schools*, designed to form an intermediate grade between the colleges and the present elementary schools. The price of admission into these establishments, as may be seen in the law of public instruction, is very moderate*; and the system of teaching is established upon a basis which combines practical utility with moral instruction. It is thus that the education of the *superior elementary schools* adds

‘to the knowledge indispensable to all men, the knowledge useful to many: the elements of practical geometry, which are the foundation of all the mechanical professions; the notions of physics and natural history, which familiarize us with the great phenomena of nature, and are so fertile in salutary instruction of all kinds; the elements of music, or at least of singing, which give to the soul a true internal culture; geography, which teaches us the divisions of the earth; history, through which we cease to be strangers to life, and to the destiny of our species; above all, the history of our country, which is our mirror, not to speak of such of the modern languages as may be most useful.’—(*M. Guizot in his Exposition of Motives.*)

The design of these new establishments appears to us excellent, not only because they occupy, as the minister says, a middle place between the royal colleges and the elementary schools; but also because they introduce into public instruction certain branches of knowledge hitherto neglected, though the evidence of their utility has long since been admitted.

* From 200 to 300 francs per annum.

The law renders the establishment of *superior elementary schools* obligatory upon all *communes* having a population of six thousand souls and upwards; consequently in a short time France will reckon many hundred institutions of this kind. The circumstance is so much the more to her honour, as she will set the first example of making by law provision for the teaching of useful knowledge to the industrious classes*. Unquestionably it will be difficult in many places to find instructors, whose character and capacity will answer to the demands of the law; and no doubt the spirit of local routine will also oppose numerous obstacles to the ameliorations proposed by the government, in which many well-meaning but ignorant people will see nothing but a vexatious interference with traditional habits. But if there is a case where the state can legitimately oppose itself to local privileges, it is where these privileges are exercised in favour of a narrow prejudice to the injury of an interest so vitally affecting the whole community, as that of public instruction; for it is a principle that cannot be too often repeated, that the only foundation of a well-ordered society is the moral and intellectual education given to *all* the members who compose it.

By the new law, poor parents are only exempted from paying the communal instructor of *inferior* primary schools. But in every *superior* primary school, payment is required; except in the case which we shall presently mention.

In a good system of public instruction, it is desirable that, independently of the moral education, the children of all classes should not receive an equal amount of intellectual education, but a degree of instruction proportionate to their wants; that is to say, reasoning on the actual state of society, proportionate to the condition of their parents; a condition which, in the majority of cases, is very likely to be that of the children. The law acts wisely in establishing inferior elementary schools for the children of all classes, superior elementary schools for the lower classes of tradesmen and the higher class of mechanics, and royal colleges for youths, whose families can furnish the means of bringing them up to the liberal professions. This system is satisfactory, we allow, in most cases, and especially in those where the assumption, which supposes the faculties of the son equal

* In Germany, where the establishments for public instruction are the most complete in Europe, schools of industry are still wanted. This fact, which has been pointed out by M. Cousin, is confirmed by the remarkable work of Baron von Wangenheim, entitled '*Die Wahl vom Freiherrn von Wangenheim zum Abgeordneten. Tübingen,*' 1832. We shall say nothing of England, where everything in regard to public instruction, as far as the government is concerned, remains yet to be created.

to those of the father, is in harmony with actual experience. But where this assumption is disproved by the evidence of indisputable facts; where persevering zeal and a predilection for science mark a decided capacity for a profession of a different kind from that which social necessity seems to impose—in such a case, which we admit to be an exception, but still an important one, is it not a sacred duty of the government to break down the barrier which excludes a youth from those places of instruction where his higher faculties would receive their proper development?

This weighty question, which involves all that is valuable in the principle of social equality, has been solved, partially at least, in most civilized countries, in a manner favourable to humanity and social improvement.

We wish for no other example to strengthen our opinion than the different states of Germany, where a system of grants in money, and other privileges, skilfully combined with the resources of the state, the provinces, and the communes, enables the most meritorious children of the labouring classes to pass from the elementary schools and gymnasia to the university; on leaving which, another institution, that of political examinations, (*staats examen*,) continues this act of social benevolence, and classes them, according to their merits, among the candidates from whom the state chooses its functionaries. Something similar may be said of the Public Schools and the Universities of England, so far as they are open. The son, even of poor parents, if he shows decided talent, may, by passing through some of the public schools, attain the means of removing to those colleges where every thing is open to competition; and in this way he may, as many have done, raise himself to the highest political or scientific rank. The great fault of the English system is the religious test which at present excludes from the universities all who are not of the Anglican church.

In lieu of all these beneficent and highly liberal institutions, France has only the system of money-grants (*bourses*) for admission into the royal colleges; a system which, as we have shown, has been considerably limited in its operation by many successive votes of the Chamber of Deputies. And again, these grants have been disposed of, under the Restoration at least, in a manner which, in no degree, answered the end for which they were instituted.

This last consideration, added to the exclusion of poor youths from the colleges, has justified the reduction of these grants. This reduction indeed may be defended on good grounds, and we do not object to it, provided it is not in-

tended thereby to maintain the anti-social maxim—of the state preventing children from rising above the condition of their parents; a doctrine which we consider hostile to the true interest of the human race, and which we should not notice here, if we had not more than once had the pain of hearing it advocated by honourable men sincerely attached to their country.

But this objection excepted, we rejoice that the chamber has struck out from the law all that appeared to give colour to this odious maxim. It has established the principle, that poor children who distinguish themselves in the course of their elementary studies shall be admitted gratuitously to the superior elementary schools, and thus receive that degree of instruction of which their natural faculties, and their ardour for science, may render them worthy. However incomplete this measure may be, since the law does not extend the privilege of free admission to the royal colleges, we have at least the pleasure of considering it as a progress.

The principles laid down in the law on public instruction as to private elementary schools, and freedom of teaching, are deserving of all praise: 'We are,' says the minister, 'the foremost to patronise the freedom of education; we cannot have too many co-operators in the noble and difficult enterprise of amending popular instruction. All that will contribute to this end is sure to experience from us the greatest protection.' The law very wisely requires teachers to submit to an examination in order to ascertain their capacity; we only wish that it had, at the same time, defined, in a precise manner, the duties of examiners and the kind of examination to which the candidates must submit. Without exact regulations on these points, it is to be feared that local prejudices will sometimes operate so as to cause the rejection of competent teachers, whose peculiar opinions may be displeasing to the Committee of Examiners. It should also have appeared on the face of the law, that the requiring all teachers to have a certificate, or permission to teach, has no other object than to secure a guarantee of capacity. This intention would have been sufficiently clear, if it had been declared that certain titles previously obtained, such as that of bachelor of arts, precluded the necessity of examination.

It yet remains for us to notice the inferior public elementary schools, which, by the provisions of the law, are to be established in every commune. The state of things under the Empire and the Restoration was so bad and incomplete; there was in certain departments and localities so little reliance to be placed on the good will and resources of the

communes and private associations, that an imperative law for all the communes of France seemed indispensably necessary. We have already asserted, that the interference of the state in the communal administrations, when it is directed to a subject so nationally important as public instruction, is a legitimate one ; but after this question is settled, comes that of the amount of restraint to be imposed on local freedom. The law is silent on this head, we know not for what reason, but we will attempt to supply the deficiency. Two points of view present themselves to the Minister of Public Instruction. Ought he to imitate the example of certain German governments, who, when the chances of war placed them in possession of the provinces of the Rhine,* finding the schools of that country in a miserable state, resolved to introduce, at any price, a system of public instruction better adapted to the state of knowledge, and to the educational institutions of the rest of Germany, and hesitated not to take violent measures in order to force the parishes and individuals to aid in executing the views of the government ? It is true that these measures were crowned with success, and that the benefits which resulted from them at length stopped the complaints of interested parties ; and at this hour, in many of the provinces on the borders of the Rhine, the attention of the stranger is directed by the inhabitants with feelings of pride to their school-houses ; to their schoolmaster, honourable and honoured ; to their youthful population initiated in all knowledge useful to the poor, and to individuals who have done honour to the institutions. All these advantages are indisputable ; but many rulers would shrink from the risk of that temporary irritation and discontent, by which it was necessary to purchase them. Suppose, for instance, about the year 1820, a commotion in Europe had excited these provinces to discuss the rights of their government over them, would not the violence exercised even for the diffusion of knowledge have figured amongst their most grievous complaints against their new masters ? And let us further ask, whether it would be expedient for the actual government of France to excite, even temporarily, the same hostility ? Would not a series of incomplete but progressive measures be more likely to succeed ultimately ? This system, more moderate, more cautious, but perhaps more sure, is that which M. Guizot has acted upon. The demands which he makes on the communes are not considerable ; they consist, as may be seen in the thirteenth Number of the *Journal of Education* (p. 150), first, of a house conveniently disposed to serve not only for the dwelling of the

master, but also to receive his scholars; and, secondly, a fixed salary, which is not to be less than 200 francs (8*l.*) for an inferior elementary school, and 400 francs for a superior elementary school. The position of the elementary instructors will not indeed be very advantageous; but it is evident to those who know the actual state of elementary education in France, that the realizing of these two conditions, a house and a fixed salary, all through the country, will be a very considerable improvement. When this first step shall be made and secured; when the state of public morals and political education shall permit the government to propose more extensive measures, and the citizens to confide to the government a larger share of influence, *then* a system of public instruction may arise in entire harmony with the other social and intellectual improvements which have distinguished France during the last forty years.

The *exposition of the motives* of the new law has declared, that, for the future, elementary instructors must confine themselves exclusively to the duties of their situation, and not associate with them those of any other function as before. We hope that this rule will be strictly enforced. But will the measure be practicable? Will the instructor be able to subsist on the miserable pittance which the law assigns him? The discussion which this clause underwent in the chamber, and since that time in the provincial journals, seems to show the contrary.

We here terminate our observations on the reforms proposed by M. Guizot, and adopted by the Chamber on the 25th June. And in thanking that minister, in the name of all true friends of France, for the zeal and good intention which he has shown during the short period of his administration, we give utterance to a feeling which will not bear the suspicion of partiality. But it is not sufficient to proclaim true principles; we must know what will be the political results of them, and of the institutions to which they give birth. We hope the ulterior proceedings of M. Guizot will justify our expectations.

MORAL STATISTICS OF FRANCE.

Essai sur la Statistique Morale de la France, par A. M. Guerry.

IF there be one subject which more than any other is calculated to force itself upon public attention ; which, in some shape or other, is constantly interfering with the happiness of society and with the comfort of its individual members, without doubt, it is the state and progress of crime in the community. This is an old remark, which has been made and repeated until it has become a commonplace saying ; and yet it appears to us, that in this country at least, and until a very recent period in every other, no rational means have been taken to arrive at that proper understanding of the causes of crime, without which it is vain to expect any efficient means for stopping its progress.

It might be an emphatic warning to legislators of the present and future times if an estimate could be formed of the amount of guilt and wretchedness which might fairly be imputed to the ignorance of the British parliament in regard to this most important branch of its duties. The system of criminal legislation, if indeed it be worthy of the name of a system, which it has pursued, was for a long time only a series of wretched expedients. If by the greater frequency of its occurrence any particular offence became more than usual a public nuisance, the course has been, not as reason would have dictated, to examine into, and, if possible, to remove the causes of the increase, but to multiply the terrors of the law to a degree out of all proportion with the moral guilt of the offenders. By this course, or probably by the progress of circumstances, the tendency to the commission of that particular crime may for a time have been checked, but the feelings of vengeance having passed, it becomes impossible, in a calmer state of mind, to execute laws of such disproportionate severity, which have thus, almost equally with the crimes against which they were enacted, become public nuisances. Much has doubtless been done of late years to free our statute-book from the reproach to which it was justly exposed ; and various crimes, which long enjoyed a species of immunity, are in consequence actually diminished in their frequency, although the public documents in which our criminal accusations are registered, may, by reason of the unsparing application of milder laws, be falsely made to exhibit an evidence of their increase.

We have not shown much greater knowledge of the true principles of criminal jurisprudence in this return to a milder system than was exhibited in the departure from it. It had become evident, that, by reason of the undue severity of the laws, some particular crimes might be committed with impunity, and the easiest method of remedying the evil appearing to lie in the mitigation of the penalty attached to them, that course has been adopted rather than enter upon the more difficult task of examining the motives to crime with a view to its prevention.

By the essay now before us, Monsieur Guerry has, in an important degree, prepared the way for a legislative inquiry of the nature just indicated. The reputation which his work has already acquired in the country to which it immediately relates, as well as in other parts of the continent of Europe, will, we trust, effectually call the attention of legislators to the subject, and aid them in their endeavours to substitute for the present too general system of public vengeance, a more rational, more benevolent, and more effectual plan of moral checks and preventives.

Although the subject of crime is strictly and intimately allied to the objects which it has always been proposed to forward in this Journal, yet, in its most extended view, that subject is too comprehensive for the limited space which we can afford to it. There is, however, one branch of the statistics of crime which falls strictly within our plan; we allude to the connexion that exists between ignorance and depravity.

This question, so interesting to all those who desire to further the progress of education, has hitherto received but little light from ascertained facts. In this country, little—we should rather say nothing—has been done towards its elucidation. We have indeed had abundance of positive assertions on both sides of the question; some sanguine friends to the diffusion of learning have ventured to claim for education, imperfectly even as it is administered in our schools for the poor, a moral influence almost magical, while other persons have stigmatised all the efforts made towards instructing the lower classes, as only furnishing so many weapons, by means of which the criminal propensities of men are rendered more efficient and more hurtful to society. This is a subject of too great importance to be left in a condition which will allow such contradictory assertions to be made; and if M. Guerry's work contained nothing else of value, the world would be deeply indebted to him for the light which he has thrown upon it.

Within the last few years the French government has procured, and systematically arranged, all the statistics of crime in that kingdom. It has been one principal object in the inquiries to ascertain the degree of instruction which has been given to every person brought before the bar of criminal justice. By this means M. Guerry has been furnished with one of the elements of his inquiries, but which of itself could afford no comparative data whereby to judge of the moral efficacy of instruction. The returns made of the number of scholars attending public schools in each department were imperfect; and had they been otherwise, would have afforded no certain measure of the proportion of educated persons within such limits. In providing materials for this comparison, the author has rejected all fanciful and conjectural computations. Since the year 1827, it has been the practice of the public functionaries to ascertain the amount of instruction possessed by every young man who is called by the conscription to fill the ranks of the French army; and as these levies are not confined to any rank or class, but are taken indiscriminately from all classes, it is easy, their numbers being known, to make an accurate computation of the proportion in which instruction has been diffused through the departments. The remaining element necessary for the inquiry having been thus obtained, M. Guerry has proceeded to show the relation which exists between ignorance and crime, contrasting one department with another, both as regards the amount of criminals which it furnishes, relatively to the population, and the degree of instruction that has been enjoyed by its inhabitants.

It appears to us that Monsieur Guerry has drawn his conclusions somewhat too hastily from the premises thus acquired. Finding, in the progress of his inquiry, that the northern and eastern departments of the kingdom are those in which instruction has been most diffused, but that they do not exhibit a corresponding superiority in respect of the number of inhabitants who have been accused of crimes, he is led, with evident unwillingness, but we think without his usual judgment and discrimination, to conclude that instruction, at least such as is now given, cannot be held to be a preservative from criminal actions. Having at hand the same materials that have led Monsieur Guerry to the formation of this opinion, we have proceeded to analyse them, and doubt not that we shall be able to show satisfactorily that he is unwarranted in arriving at so unfavourable a conclusion.

It is a common, but at the same time a very obvious error,

to conclude that the amount of crime in a community may be fairly estimated by the number of accusations brought against individuals. In countries where the standard of morals is low, and where crime abounds, a reference to public records might seem to establish a conclusion quite contrary to the fact. Many offences, which could not be tolerated in a better state of society, might then pass unnoticed; and there is no question that this rule continues to hold good through all the moral gradations which communities may experience, so that it is only when we arrive at the more advanced stage of civilization that the vigilance of the magistrate is fully secured, and that the community receives full protection. By the aid of Monsieur Guerry's work, and of the *Compte Général de l'Administration de la Justice Criminelle en France*, prepared by the Minister of Justice, we have been enabled fully to examine this point, and trust that we shall succeed in rendering it clear to others.

We have selected more particularly for this examination eight of the departments of France, four of them the most favourably, and the other four the least favourably, circumstanced, as regards the degree in which instruction has been diffused among the people. In the first four, it was found that, on the average, seventy-three young men out of every hundred could read, being very nearly three-fourths of the male population within the conscription age; in the last four, only thirteen in every hundred, or but little more than one-eighth, had received that amount of instruction. The population of the departments thus contrasted happens to be very nearly equal; that of the more instructed is 1,142,454; the other four contain 1,134,280 inhabitants, the whole difference being only 8174, or about 7 in 1000. The number of persons accused of crimes before the Courts of Assize is found to be in the proportion of 21 to 17 against the more instructed districts; but if we follow up these accusations to their result, we find that the numbers convicted of heinous crimes, and subjected to severe punishments, are exactly doubled against the least instructed districts; that is, from among the better educated population, 232 persons are accused, and only seven of them sentenced to death or to imprisonment for life; while, from among the less educated, only 187 persons are accused, but fourteen are sentenced to these extreme punishments.

There is another point of view, however, in which we are enabled to place this subject, which is yet more satisfactory and conclusive. We have seen that, in the four most in-

structed departments, the number accused is stated at 232. If these persons had belonged proportionally to both classes in those departments—the ignorant and the instructed—we should find the number of the latter to be 169·36, and of the former only 62·64, whereas it appears that 101 of the accused were wholly ignorant. Fortunately the inquiries of the French Minister of Justice on this interesting subject have not been limited to the bare fact of the ability of the accused to read or to write, but the returns have been made under four different heads, viz.

- Persons not knowing how to read or write.
- Persons knowing how to read or write imperfectly. “
- Persons who can read and write well; and
- Persons who have received a degree of instruction superior to mere reading and writing.

Availing ourselves of this classification, and limiting our inquiry for the moment to the four best instructed departments, we find that, of the 131 persons accused who had received instruction, the very large proportion of 103 came under the description of reading or writing imperfectly; 24 persons, or 1 in each 47,602 inhabitants, could read and write well; and only 4 persons were accused, being in the proportion of 1 to every 285,613 inhabitants, who had received a degree of instruction superior to mere reading and writing.

If we subject to the same examination the whole 86 departments into which France is divided, we shall find that, of 7604 persons accused of crimes before the Courts of Assize during the year,

- 4600 were wholly ignorant.
- 2047 had received the lowest degree of instruction,
- 767 could read and write well, and
- 190 were educated beyond mere reading and writing.

Taking the whole population of France as given in the statements of the Minister of Justice to be 32,561,463, we find that the proportion of persons accused is to this number as 1 to 4282; the number of wholly uninstructed persons, as 1 to 7513; the number who can read or write imperfectly, as 1 to 15,907; the number who can read and write well as 1 to 42,453; and the number who have received a greater amount of instruction, as 1 to 171,376 inhabitants.

It will be observed that these numbers and proportions apply to the number *accused*. We have not the means of thus analysing the *convictions* in each department separately,

but in the whole 86 departments taken together, we find that the numbers and proportions convicted in the four classes are :

Of the wholly uninstructed	2652	or 1 for each 12,277 inhabitants.
Of those who read or write imperfectly 1047	31,100	
Of those who read and write well	341	95,488
Of those still better instructed	58	561,404

A comparison of these two statements will prove the truth of the position we have advanced respecting the greater vigilance in regard to crime exercised among the instructed classes. If we attend to the proportionate number of convictions compared with accusations in each of the four classes, the moral advantages of education will become strikingly apparent. For the sake of more easy reference, we here repeat them in a tabular form.

	Number accused.	Number acquitted.	Number convicted.	Proportion of convictions to accusations.
Wholly uninstructed	4600	1948	2652	•576
Reading or writing imperfectly	2047	1000	1047	•511
Reading and writing well	767	426	341	•445
Educated beyond mere reading and writing	190	132	58	•305
Total	7604	3506	4098	mean •539

The returns already mentioned as having been made to the Minister of War, and of which Mons. Guerry has availed himself for the construction of his maps and tables, show that, throughout the departments of France, the average number of persons who have received some amount of instruction is 38 out of every hundred. If the foregoing table is examined by this test, the result may at first appear unfavourable to the view which we have taken, since the number of wholly uninstructed persons *accused* is not so great relatively to their entire number in the population, as the number of the instructed classes. If, however, the calculation be made upon the number of *convictions*, the case will be found altogether different. If the proportions between the classes had been preserved, the first or uninstructed portion of the popu-

lation should have afforded 4714 persons accused instead of 4600, the actual number ; but, on the other hand, out of the 4098 convicts, the proportion should have been only 2540, whereas it amounted to 2652. It is much to be regretted that the classification adopted in the criminal returns was not also used in the inquiries made by order of the Minister of War, and that we are not enabled to know the proportion of the inhabitants of the departments who can read and write well, as well as of those to whom a superior education has been given. We might in that case have pursued the subject more satisfactorily as regards the settlement of the question of the moral advantages of education, and we doubt not also, more in accordance with the sanguine view we take of the subject. We should be sorry, if anything we have said were construed into satisfaction with that meagre amount of instruction which gives the ability 'to read or write imperfectly ;' and although, when used in this sense, we by no means assent to the so often quoted remark, 'that a little learning is a dangerous thing,' considering, that entire ignorance is far more dangerous to the moral state of the community, yet would we point to the results which we have here brought forward, as to a powerful incentive to the friends of public education, not to stop short in their labours, but to follow up their plans for the improvement of their fellow-creatures, by providing, beyond the mere imperfect rudiments of knowledge, instruction of a solid and moral quality, which shall enlighten the minds of the learners upon all points connected with their social duties.

It may be interesting to our readers, and useful also, to give the following little table, which we have constructed from the returns of the Minister of Justice in France, showing the number among the persons accused and convicted within the year before the Courts of Assize, who had previously been the objects of punishment (*récidives*) ; and discriminating also between the ignorant and the instructed among them. This statement will be found to furnish a powerful argument in favour of public instruction, as a preservative from those habits of criminal indulgence, which lead men to follow unlawful courses as a profession.

Total number of relapsed criminal- nals accused.	Wholly uninstructed.			Able to read or write imperfectly.			Able to read and write well.			Instructed beyond reading and writing.		
	Accused.	Acquitted.	Convicted.	Accused.	Acquitted.	Convicted.	Accused.	Acquitted.	Convicted.	Accused.	Acquitted.	Convicted.
1296	799	176	623 or ·78	341	92	249 or ·73	130	51	79 or ·61	26	12	14 * or ·54

* Of these 14 criminals 3 were convicted of assassination.
4
7 of forgery.
— of simple thefts.
14

NATIONAL EDUCATION.

Appendix to the Report of the Poor Law Commissioners.

THE subject of Education is one of daily increasing interest. Notwithstanding the clamours that have been raised against it, the importance, nay, the necessity of national education begins to be widely acknowledged. The subject, however, has been involved in considerable difficulty by the circumstances in which England has been placed. It has been said, and, it must be allowed, with some plausibility, that where any degree of education has been tried in many parts of England, the result has not been of that beneficial character which was looked for; that those on whom the experiment has been made, have not become better workmen, better citizens, or better sons, husbands, or fathers. There is undoubtedly truth in some of these assertions—and if true, they throw some obstacle in the way of a diffusion of education. The present article is devoted to the purpose of showing, from the valuable evidence collected by His Majesty's Poor Law Commissioners, what is the nature of these obstacles, and how they may be removed. It is believed that it can be most satisfactorily shown that these difficulties are not necessarily connected with the subject of education; but, that they mainly spring from the mal-administration of the poor-laws in this country—and with that, but only with that, will vanish.

It would be contrary to the fundamental principles of human nature, that, with such powerful disturbing forces in operation as our system of poor-laws under their present administration, any education should be effectual: the result of those laws being, as it were, to turn human nature upside down, to reverse

the order of its most important governing principles, rendering utterly useless to man all those desires or impulses which were given for his preservation, and bestowing upon indolence, improvidence, and profligacy what is denied to industry, temperance, and fore-thought. No wonder that, in such a state of things, we are told in the southern counties that industry is declining;* that the present race of labourers are worse workmen than their fathers; and that reading and writing only make them dissatisfied with their condition, and worse instead of better workmen. It is well observed by a witness examined by the Commissioners, that, 'reading and writing are not of themselves knowledge, and will not of themselves make a man moral.'† It is not to be expected that the teaching a child to read and write will make him a useful member of society, will render him prudent, temperate, industrious, when the constant precepts, and still more the daily and hourly example of his parents and those about him, are dragging him in the opposite direction. Wherever such forces act, such a state of things may be expected as is shown in the following answer to the question of the Commissioners, as to whether the industry of the labourer is increasing or diminishing.

'Very much diminished, and very few good workmen, comparatively speaking, to what they were from 20 to 30 years past; they take no pains when they are young to learn to work well, and the parents do not put them to work as they used to do; they seem to have lost that pride they formerly had of keeping themselves and families from parochial relief; they seem to prefer keeping their children to school, instead of teaching them the employment which would be most useful to them in their situation in life, and the country at large.‡'—(Stafford.) Great Barr. J. Brindley, Chapel-warden.

'Diminishing. They are too highly educated for manual exertion, and, to use an expressive phrase, are above their work.'§—(Bucks.) Langley Marish. Maurice Swaby, Barrister at Law and J. P.

'Worse workmen than formerly. The masters do not look after them so much, nor while they are children do their parents pay them the same attention in teaching them their work, but think they have done all their duty by making scholars of them, i. e. sending them to school.'||—(Warwick.) Lapworth. Donald Cameron, Curate.

In the foregoing objections there is no doubt much plausibility; and, were it not known that causes are at work amply sufficient to account for the effects produced, without the necessity of attributing any of those effects to education

* See App. B. to the Report of the Poor Law Commissioners, question 37.

† Parliamentary Paper, 190, August, 1833, p. 5.

‡ App. (B) p. 439, c. qu.

§ App. (B) quest. 37, p. 39 c.

|| App. (B) quest. 37.

as a cause, we might suspect there was something more than plausibility. But another mode, in which the objections above cited may be accounted for without any injury to the cause of popular education, deserves to be noticed. In reading over some parts of the evidence which exhibit the sentiments of the objectors to national or popular education, another argument presents itself as likely to have no inconsiderable weight with the parties concerned. There is a large portion of our aristocracy, comprehending in its ranks not a few of the great unpaid, who, having gone through the forms of a general literary and scientific education, and not having found the fruit to consist in any very great accumulation either of knowledge or wisdom, are naturally inclined to have but little affection for the word 'education,' at least as far as it denotes what is termed 'book-learning,' and consequently, perhaps, to underrate its advantages. It may be easily conceived that such a sentiment may co-exist with no hostility to the welfare of those, who, according to them, are—like those favourites of Fortune, the heirs of their wisdom, their acres, and their virtues—'not to live by their learning.' It would therefore be uncharitable to suppose that those bountiful individuals, when they evince a disinclination to 'make scholars' of the people, have anything more at heart than their best interests. Entertaining a very proper disdain for the vulgar arts of orthography and syntax, and their idea of 'education' not extending farther, what can be more natural and more becoming than that they should be unwilling that the poor should lose their time and acquire the habits of idleness by being kept at school? Some such sentiments Sir Morris Ximenes, a magistrate for no less than three counties, and who is evidently a friend to the poor, expresses in the following passage, which, the reader is requested to observe, is copied *verbatim* from Sir Morris's return, a document abounding in sentences of similar elegance and equal accuracy of structure, and therefore richly meriting the attention and study of the curious.

'A boy of about fourteen years, and the woman, if in health, and not having a large family, together, may earn about 12*l.* per annum. The other three children are generally kept at school, getting the habits of idleness for three years, and very seldom after that habit is got will they work at agricultural employment. A school of one day in the week, to teach reading and writing, and on the Sunday for religious and moral duty, and to attend places of worship, for the agricultural poor, would be far more desirable, as they would not lose the habits of labour.*—(Berks), Wargrave. Sir Morris Ximenes, J. P. for Berks, Wilts, and Devon.'

* App. (B), p. 27 a. quest. 13.

The more grateful task now remains of showing, from the most satisfactory evidence, that where the working of education is not disturbed or counteracted by the working of the poor-laws, that working is most decidedly for good and not for evil. The question is very well stated and the objections answered in the following evidence of the Rev. H. C. Curtis, Rector of Padworth, Berks, which was ordered to be printed last Session of Parliament.

‘ Having considered what I shall term the spiritual advantages to be derived by the lower classes from the ability to read, let me state, in the next place, what may be termed the temporal benefits arising from the same qualification, to themselves and the community at large. ¶

‘ Perhaps some may smile at this doctrine, and ask, how can this form a better ploughman? Shall a man make a better hedge because he is able to read? My answer is, most certainly; for if the mind make the man, a labourer whose intelligence is improved, by what means it may, will always be found to do his work with more expedition, neatness, and durability; and this I uphold, will be the case of the labouring man, abstractedly considered, without reference to any particular information to be acquired from books treating on agricultural subjects. But if the low-priced publications, the penny and half penny weekly magazines, are continued, what an ample supply of information will be offered to those who are capable of profiting by them! I have one before me, which contains a variety of instructive and entertaining matter, that a labouring man of common understanding might read with pleasure and advantage. One article treats on the management of fir plantations. They who are unacquainted with agricultural pursuits are apt to imagine that to hold the plough it is necessary only to look out for the greatest dunces in the country. But an intelligent ploughman is of the first consequence on the farm. In short, there is as much (if not more) intelligence required in the different employments of the agricultural classes as in those of mechanics or tradesmen. Intelligence is requisite in all, and the more this is increased and perfected throughout the kingdom, the greater will be the quantity of agricultural produce.

‘ I have heard some exclaim, Ah! thanks to this march of intellect, we shall be soon without ploughmen! &c. My answer to this foolish unmeaning cavil is this: It is not taught in the Scriptures, nor is it to be inferred by any reasoning from analogy, that there is a certain line of improvement beyond which the human race cannot advance. On the contrary, it might be shown by sound argument, and the most clear illustrations from the past history of man, that the human intellect is capable of making continual advances, and thereby inducing proportionate improvements in civilization and social happiness. Let not those, then, who are in the higher classes stand still, and be merely the *fruges consumere nati*. Rather let them march onward, and lead the way to the highest point of improvement which in the present dispensation is possible for man. For the natural (and in

every state whose constitution is framed on sacred and liberal principles, the necessary) distinction of the higher from the lower classes consists in their intellectual attainments; and these must ever have the superiority over skill in handicraft work or manual labour of any kind; hence, as in the human so in the political body, the head must ever have the direction, and the hands the actual labour of cultivating the earth, whose productions are necessary to the support of both.

'Again, I have heard some object to the instruction of the lower classes in reading, that they will neglect their work, and puzzle their heads needlessly about politics, eagerly catching at any of the seditious publications which may be thrown in their way. But this is merely arguing against the use of a thing from the abuse of it. Now, from what I have before said, the ability to read will enable them to search the Scriptures. These, from the zeal manifested by different societies in supplying them, may be obtained by every one at a cheap cost, and will serve as an antidote to any poison which may be offered to their minds through seditious or immoral publications.

'Strange as it may seem, I have heard some object to teaching the lower classes to write, though they will allow them the privilege of learning to read: that common but unsound argument before mentioned is here made use of, but it is not worthy of a particular refutation. I shall merely state, that the same argument in favour of giving them this acquirement may be urged with the same force as in the case of that of reading, which is, that it will increase their intelligence, refine their manners, and improve their habits, as might be clearly shown by a regular train of consequences. And here, let us ask, have not the labouring classes the same wants and the same feelings as the higher? Why should they be debarred the facility of making notes, &c., and in general by the art of writing of assisting themselves in the business of life? Why should they not be enabled to communicate to one another at a distance their circumstances, desires, and affections? In fine, let us remember that the lower classes are no longer slaves, but freemen, and that the more refined their manners and habits are, and the more improved their intelligence is, the more useful members of society they will become.

'From what I have before said it must be very evident, that in the event of the law of settlement being entirely abolished, the influence of education in the circulation of labour will be most advantageous. A man who can read and write is able to give and receive information from a distance; he takes up a newspaper, for instance, and finds an offer for work at some distant part of the country; he writes to the advertiser, and obtains it. On being settled in his situation, he writes to his relatives to tell them that he is doing well, and offers to obtain the same work for those who may be inclined to follow him. The condition of the labourer, as it is at present, is similar to the state of the ancients before any advancement was made in the sciences of astronomy and navigation. As the sailor was afraid to lose sight of the land, and crept timidly along the shore, so the poor labourer, not knowing where to look for work, except in his own parish or the outskirts, or, if he knows of work at a distance, not

being able to ask for it, is afraid to leave home lest he should not find his way back again without being nearly starved.

‘George White, a young labourer in this parish, if the law of settlement had not existed, being able to read and write, would have obtained, I have no doubt, some situation in London as carman or porter; but now he is unwilling to leave his parish. His acquirements have much improved his intelligence, as was shown in the following instance. I wished to introduce the use of a new fashioned plough into this parish; he was the only one among the labourers whom I asked to handle it that took any real interest in the plough, and endeavoured to ascertain its real advantages. The other labourers could not read or write.

‘Though, through the zeal of the established clergy, with the aid of the National Society, parochial schools may become very general, still I conceive that there must be some stimulus to induce the labourers to send their boys to school up to a certain age, and the boys themselves to profit by the instruction offered them; for I remember from my own experience, when ‘I supported, nearly at my own expense, a day-school in the parish of which I was curate some years ago, that it was very difficult to make the boys attend the school regularly. The parents, not properly valuing the importance of education, sent them to work as soon as they could earn the smallest trifle towards their maintenance.’*

The statements of Mr. Curtis are fully borne out by the following evidence from other quarters. It will be observed that none of these answers are from the counties most distinguished for poor-law mal-administration.

‘The labourers are industrious, and are good workmen; better taught, and therefore better workmen; good husbands, kind fathers, and loyal subjects, except when goaded by poverty into discontent.†—(Worcester.) King’s Norton. P. M. James, late Overseer.’

‘My labourers are better informed, more to be depended on, more regular and industrious in their habits, than formerly, and I think such is the character of labourers in this parish, with exceptions.‡’—(Salop.) Selattyn. George N. K. Lloyd, Rector and J. P.’

‘The labourers, in general, more intelligent and consequently better workmen. I would instance particularly the workmen in the slate-quarries, of whom there are 1600 in one quarry.§—(Carnarvon.) Bangor. James Henry Cotton, Vicar.’

The first of the above quotations comprehends all that education, even the best, could be desired by its warmest advocate to produce; it makes the labourers ‘good husbands, kind fathers, and loyal subjects.’ The converse of this is shown to be the result of a bad education by Mr. Mill in his *Essay on*

* Parliamentary Paper, (190) p. 9.

† App. (B), quest. 37, p. 336 c.

‡ App. (B), quest. 37, p. 393 c.

§ App. (B), quest. 37, p. 641 c.

Education. 'When a command over the wills of other men,' he says, 'is pursued by the instrumentality of pain, it leads to all the several degrees of vexation, injustice, cruelty, oppression, and tyranny. It is in truth the grand source of all wickedness, of all the evil which man brings upon man. When the education is so deplorably bad as to allow an association to be formed in the mind of the child, between the grand object of desire, the command over the will of other men, and the fear and pain of these men, as the means; the foundation is laid of the bad character, the bad son, the bad brother, the bad husband, the bad father, the bad neighbour, the bad magistrate, the bad citizen,—to sum up all in one word, the bad man.'

A striking exemplification of this effect of education on the character for evil or for good is afforded in the two following pieces of evidence.

'The witnesses, whose testimony I received with relation to the agricultural riots, concurred in stating that the most dangerous of the mobs were formed from the most ignorant and ill-educated of the labouring classes. The evidence of the best-informed persons, with reference to the state of education and the habits of the people chiefly concerned in those riots, was similar to that given by Mr. Russell, the magistrate of Swallowfield, who states, that "the instigation was neither propagated by the press, nor travelled on horseback or in gigs. I am satisfied that there were no unseen agents, that there was no mysterious conspiracy, no premeditated suggestion. In this, and I apprehend in all agricultural districts, there is very little reading of tracts or newspapers among the poor; they take no concern in any politics beyond those of their village, or, at the utmost, of their county; and if a handbill or a passage of a newspaper is ever read by one of them to his companions at the beer-house on a Saturday evening, it is because it relates to some parties whom they know, or to some incident of their neighbourhood."

'In short all the information received by me in the course of this inquiry, with reference to the adult labourers, confirms the dicta of an eminent authority, who has observed that, "On this subject, as on most others, strange notions have been entertained in the world, that nothing in a mind is better than any thing; or, that if something must be there, that something is better supplied by chance than by design, as if fortune were wisdom's surest guide. But 'nothing' will not keep its hold on any mind. Be it as it may with space, nature endures no vacuum in minds. The mind is a field in which so sure as man sows not wheat, so sure will the devil be to sow tares. Another strange notion, if another it may be termed, which has been entertained,—as if there were a repugnancy between morality and letters,—as if the health of the affections and moral faculties depended in this rank of life more than any other upon a morbid state of the intellectual,—letters, it has been said, may be an instru-

ment of fraud ; so may bread, if discharged from the mouth of a cannon, be an instrument of death.*"

'We had no riots in this part of the country in 1830 ; and in 1831 one case of fire only, which might have been accidental. All classes here are tolerably well educated in the Endowed Schools of the Netherby Estate ; and this is considered one great cause of the country remaining undisturbed.†—(Cumberland.) Kirkandrews upon Esk. Andrew Armstrong, Assistant Overseer.'

'There is not one child in fifty,' continues Mr. Mill, 'who has not learned to make its cries and wailings an instrument of power—very often they are an instrument of absolute tyranny. When the evil grows to excess, the vulgar say the child is spoiled. Not only is the child allowed to exert an influence over the wills of others, by means of their pains ; it finds that frequently, sometimes most frequently, its own will is needlessly and unduly commanded by the same means, pain, and the fear of pain. All these sensations concur in establishing a firm association between the idea of the grand object of desire, command over the acts of other men, and the idea of pain and terror, as the means of acquiring it. That those who have been subject to tyranny are almost always desirous of being tyrants in their turn ; that is to say, that a strong association has been formed in their minds, between the ideas of pleasure and dignity, on the one hand, and those of the exercise of tyranny on the other, is a matter of old and invariable observation.'

Mr. Mill then goes on to cite the case of the Eton boys ; but we may here, with equal propriety, refer to the case set forth in the portions of evidence last quoted. That evidence exhibits a striking view of the process which, under the effects of the bad education of both rich and poor, high and low, has been going on for a long succession of ages. The ignorant peasantry who composed the rioters and the rick-burners had been nurtured in the experience and acknowledgment of physical pain and terror as the principal, if not the only, spring of their actions. The pain and terror to them appeared at least coincident with pleasure and power to others. No wonder that in such men's minds a strong association was formed between the ideas of pleasure and power to themselves, and the ideas of pain and terror to those others, as the means. From the same cause have sprung all the burnings, the torturings, the murders, the massacres, that fill up, with scarce an interval, man's long dark history of crime and sorrow. What is the

* Parliamentary Paper, (190) 1833, pp. 12, 13.

† Appendix (B), quest. 53, p. 111 c.

history of our race, at least that part of the history which is recorded and known, but a long, dreary, almost unvaried tale of alternate domination and slavery, brought about by the instrumentality of violence and pain? What else is it that swells the poet's proudest lay, and lends its deepest interest to the historian's pictured page? And thus the most popular poets and historians, partaking of the bad education of those whose actions they described, have tended to strengthen the pernicious association above alluded to, and so to perpetuate the curse wherewith mankind has been afflicted, and to carry down, through all generations, the degradation of humanity. Thus too it may perhaps be said, that much of the literature at present existing, that many of the books hitherto written, may become, in the hands of the unwary, as much an instrument of death as the bread spoken of, if discharged from the mouth of a cannon. It follows, from the foregoing reflections, in connexion with a large portion of evidence in the vast Appendix to the Poor Law Commissioners' Report, that the lower classes, as they are called, are by no means the only classes that stand in need of education; and further, that even the class which has hitherto exclusively rejoiced in the appellation of 'worshipful' and 'honourable,' will not much longer command any considerable portion of either worship or honour, unless they establish some better claim to such observances than they possess at present.

But the most conclusive, and at the same time most cheering evidence which is to be met with in this country upon this most important and interesting subject, is furnished from the state of a whole county, Northumberland.

In Northumberland the mal-administration of the poor-laws which has reached such a height in some of the southern and midland counties has made no progress, or so little that its effects have scarcely become discernible: consequently, the improved system of education which has of late years come into operation in Northumberland for the poorer classes, has not met with any very material impediment.

It should be remarked that the general tenor of the answers to the questions from Northumberland shows that the labourers are more skilful, as well as more industrious, than formerly. The following answers are particularly worthy of attention, as distinctly and specially indicating the cause of that improvement:—

'Increasing and better workmen, because more intelligent, and not so much addicted as formerly to run after idle sports and games,

such as cock fighting, horse races, &c.*—(Northumberland.) Whelpington (not Kirkwhelpington), consisting of ten townships. John Hodgson, Vicar.

‘Much as formerly. No change, except in becoming more skilful and intelligent.’†—(Northumberland.) Wooler. Robert Jobson, Matthew Culley, Overseers.

‘It is thought that the labourers are more skilful workmen in consequence of being better educated.’‡—(Northumberland.) Bothal. Edward Otter, Rector.

‘The industry of the multitude is neither more nor less than it used to be, though, in many individual instances, it is increased, and all are decidedly better workmen, owing to a greatly improved system of agriculture, and to a very slight pressure of numbers; for the spirit of independence being unbroken among the people, the competition tends to make them both more industrious and better workmen. Many are also looking forward to becoming proprietors of land in Canada, or tenants of farms at home; this stimulates them to save. It is also asserted that both masters and servants are more civilized—more “polite” was one of the terms used to me; and certainly their language and address are decidedly superior to that of the same class in the south of England. The colliers also are very much improved; and the education of all, both male and female, is of a much better description than this class can usually command, and it is moreover paid for by themselves.’§—(Northumberland.) Ford. John Chalfont, Blackden.

The last remark is deserving of very particular attention, ‘*It is moreover paid for by themselves.*’ If any argument be necessary to support this practice, Dr. Chalmers may be quoted. He says:—

‘What is gotten for no value is rated at no value; what may be obtained without cost in money is often counted unworthy of any cost in pains; what parents do not pay for the acquirement of, children will not be so urged to toil for the acquirement of; to be away from school, or to be idle at school when not a matter of pecuniary loss, will far more readily be a matter of connivance. There is no doubt a loss of other advantages; but these, under a loose and gratuitous system of education, will be but held in capricious demand and in slender estimation. The only way of thoroughly incorporating the education of the young with the habit of families, is to make it form part of the family expenditure; and thus to make the interest, and the watchfulness, and the jealousy of parents, so many guarantees for the diligence of their children.’||

The following view of what education may do for the labouring classes in an English parish will gratify not less than it will surprise those who have only had the means of

* App. (B.) Q. 37, p. 351, c.

† App. (B.) Quest. 37, p. 352 c.

‡ App. (B.) Q. 37, p. 343, c.

§ App. (B.) Q. 37, p. 347, c.

|| Second Report of Evidence on the State of the Poor in Ireland, 1830, p. 329.

judging of the English agricultural population from the specimens in the southern counties. It is extracted from a valuable communication made to the Poor Law Commissioners by the Rev. Mr. Gilly, Vicar of Norham, a part of the county of Durham which is situated on the banks of the Tweed, and printed in Appendix C. of their Report:—

But what is still more worthy of notice, the large Bible, which, in many cases, has been transmitted from father to son, through several generations, and the shelf of serious books, show that the carefulness and comfort which reign within the labouring man's tenement have originated in principles inculcated by a Christian education, and by scriptural lessons of prudence and self-command. I scarcely know an instance in which the children of an agricultural labourer have not been sent to school, for the most part at his own expense. There are at this time eight village schools for daily instruction in Norham parish, containing 320 children (whose parents are paying for their instruction at the rate of 2s. or 2s. 6d. a quarter), besides a free-school, containing 27. In all these schools the Scriptures are read daily, and religious instruction is imparted, so that the lessons taught are not on the side of mere scholarship only (although I know several boys of fourteen and fifteen, who have made advancement in the higher branches of arithmetic and in practical geometry in these village schools), but of reflection and religion. I believe the parents set a greater value upon that education the expenses of which they defray themselves: they watch their children's progress more narrowly.

'It is in these things that we discern the close and inseparable connexion between the moral and the outward condition of the agricultural labourer. From prudence and education results the prosperity of this district; and it is not here, as in some other places, that "the absolute plenty of the land, and the relative poverty of the people who live in it, keep pace one with the other." A high standard of character has raised the standard of comfort here, and for many years useful education, combined with Christian education, has been diffusing its blessings, and the present aspect of the district exemplifies the theory of Dr. Chalmers, "that it is from the power of Christian education, and not from the devices of the economists, that our improvements are to come."'

There is one more piece of evidence that may be quoted in support of the position that, with such poor-laws as ours, education is a dead letter. The example of some of the North American States may be cited in proof of the dreadfully demoralizing, of the withering effects of the system of English poor-laws, even in the extreme case, under the most favourable circumstances, that can now be exhibited on the surface of the globe. It appears, from the following evidences, that even the great diffusion of education and the high wages of America are not sufficient to protect many of her citizens

from the influence of the strong temptation to eat and to drink without working, to live at ease 'like gentlemen,' held out by that system, which, in England, has been carried to such a height as to appear to establish the indolent and vicious pauper as the reckless and luxurious lord of the soil on which he was brought into existence.—

' National Education.

' By the report of the secretary of state of New York, February 9, 1824, it appears that in the state of —

New York, one person in	.	.	220	is a pauper.
Massachusetts, one in	.	.	68	
Connecticut, one in	.	.	150	
New Hampshire, one in	.	.	100	
Delaware, one in	.	.	227	

In a report made in the year 1825, from a committee on the poor-laws, which sat at Philadelphia, are the following passages expressive of the conclusions of the committee :—

' Upon the whole, your committee are convinced that the effect of a compulsory provision for the poor is to increase the number of paupers,—to entail an oppressive burden on the country,—to promote idleness and licentiousness among the labouring classes—and to afford relief to the profligate and abandoned, which ought to be bestowed on the virtuous and industrious alone. That the poor-laws have done away the necessity for private charity—that they have been onerous to the community, and every way injurious to the morals, comfort, and independence of that class for whose benefit they were intended. That no permanent alleviation of the evils of the system can rationally be expected from the erection of poor-houses, or from any other similar expedient; and that the only hope of effectual relief is the speedy and total abolition of the system itself. In this country, where there are no privileged orders, where all classes of society have equal rights, and where our population is far from being so dense as to press upon the means of subsistence, it is indeed alarming to find the increase of pauperism progressing with such rapidity. * * * " We are fast treading in the footsteps of England."

In the fourth report of the Boston Prison Discipline Society, 6th edition, p. 252, there is the following passage on the subject, inserted under the head, ' Connexion of Pauperism with Crime :—

' This is a subject, too, which we have introduced in this part of our report, because we have become acquainted with the evils of it in consequence of what we have seen in Massachusetts. The state of Massachusetts appropriates, and has done it for many years, about 50,000 dollars annually as a state, besides what is done in the towns, for the support of paupers. In some of the larger towns,

the places where they are kept are so constructed and managed that the poor-houses are most corrupt and corrupting. They are nearly as injurious in their influence as the old penitentiaries—not in the arts of mischief, but in the low and corrupting vices. There is sometimes not even a separation of the sexes. We might specify large and extensive establishments, which are now what the old almshouse in Boston was a few years ago. And we could give a detail of facts, which have been ascertained from careful examination of witnesses, to which we can only allude in this place, on account of the character of these facts. Suffice it to say, that they are such as to demand immediate attention from the towns and the state. *The people of the towns would not countenance such things if they were known, and the state would not appropriate its thousands annually for the support of establishments, which are nuisances as much as the old state-prison. They are nurseries of vice; they are sometimes introductory to, and sometimes receptacles from the prison; there is often an alternation from almshouse to prison, and from prison to almshouse. We have not stated the facts in detail which are known to us, nor shall we do it in this place and at this time; but if the character of the establishment is not altered, from which these facts are gathered, they will be exposed in their naked depravity. Publicity will correct the evils, if other means fail.*

The conclusion then to which we are led by the foregoing evidence seems to be, that wherever in this country education has had fair play—has had its operation uninfluenced by disturbing forces, the effect has been positively beneficial to all classes; but that there is no hope of obtaining such a result generally, until a general and efficient improvement shall have taken place in the administration of the poor laws.

ON TEACHING READING.

THE early instruction of children is a subject deserving of all the attention which it has received from some of the most profound thinkers. During the last few years various alterations, and, in some instances, improvements, have been proposed upon the old plan of teaching reading. The success of these attempted reforms has been comparatively trifling, either from teachers being the last to learn, or from the public being averse to innovations, however plausible in appearance. It is certainly an undeniable fact, that we see around us, if not the horn-books of the last century, at least the same machinery by which the memory was drilled into the names of letters and words in the dark ages. On the National, and other popular systems of education, twelve precious months are still required for teaching children to read. In

private schools and families, as much time is spent in attaining the same object. Why bad plans should oppose such a barrier to change and improvement, when more rational systems are proposed, it is not now our purpose to examine, any further than may be incidentally necessary to the elucidation of the method which we propose for simplifying the mode of imparting a knowledge of written language to children.

In all communities there are a few minds considerably in advance of the many ; a few who will think and act for themselves, in spite of the trammels imposed by custom. The prevalent errors on the subject of which we are about to treat have been long felt by solitary individuals. Evidence enough is at hand that improvements on the old system of teaching reading have taken place, and some few fortunate children have been initiated into language, without undergoing the toil of the alphabet and the spelling-book. But these are rare exceptions ; the infant mind is still generally committed, during the first years of its intellectual existence, to the tender mercies of the dame and the schoolmaster, who preside over its progress with a book in one hand, and a rod in the other. The reluctance of mankind to adopt shorter methods of acquiring knowledge originates in a spirit as unenlightened, as that which opposes itself to improvements in the machinery of our manufactures. A portion of the community, it must be allowed, who were not unfriendly to the more rapid progress of their children in the elements of knowledge, would have yielded to their better convictions, had they not been afraid of upsetting the infant's vehicle, by attempting to conduct it over a path never travelled by themselves. From this, and various other causes, the art of teaching to read has been as nearly stationary as possible, and it is much to be feared, that, unless a powerful conviction can be created, of its unfitness for the purposes of popular instruction, the minds of children must still continue to struggle in the fetters of an antiquated and ill-adapted system.

An attempt will be made in the present article to show how a child may be taught to read, with less trouble and anxiety to the teacher, and with more improvement and pleasure to the taught, than is generally found to accompany such a progress. The suggestions relative to the first stages of instruction will be found in some measure applicable to infant schools ; and those referring to the more advanced stage—learning to read, will be equally applicable to the other schools for the young.

It is no uncommon thing to be introduced to some prodigy

of learning in a family, the two or three-years-old pet of some good-natured aunt, or perhaps nearer relative, and to be invited to pass judgment on his acquirements after witnessing an exhibition of his abilities—these acquirements often amounting to a very perfect knowledge of the twenty-six letters, a repetition of verses, and a catechismal examination on the Scriptures—all learned by rote. Some well-meaning persons, not versed in such matters, have frequently marred such exhibitions by ill-timed interference and cross-examinations, equally offensive to both child and parent. The sensible visiter will allow such scenes to pass before him in silence; the early age of the child forbids us to suppose that he understands all that he has been taught to repeat.

The present mode of teaching the art of reading is not more defective as an instrument for unfolding the capacities of the intellect, than for communicating the knowledge and pronunciation of words. An imperfect utterance is almost universal in the young, for want of the application of a few simple corrective principles. By well-adapted exercises, and careful repetitions, the pronunciation of most children of three years' old may be made almost perfect. Inattention to this in early years is the cause of much of the defective utterance that we observe in youth, and in grown up persons. A child's manner of speaking is too much disregarded; if it be intelligible, it is deemed sufficiently correct to pass current. The imperfection being no great obstacle to its progress in knowledge, it is thought that, as the child grows older, the evil will correct itself. Like other errors, which, from being unnoticed at first, settle into vices, this evil sometimes produces a faulty habit of speaking which can never be eradicated. By patient care on the part of the teacher, this defect is often very much modified, and in many instances removed; but that this is not always the case the immense number of imperfect speakers bears ample evidence; and if there is a possibility of preventing such impediments by early attention to a child's pronunciation, it is surely better to attain this certain good, which may be attained without trouble or annoyance to the child, than to force it to utter words above its comprehension, and to dole out sounds which nobody can understand.

It is not to be supposed that stammering can always be prevented by early care. Sometimes this affection proceeds from mental excitement, and sometimes from organic defects; even in such cases the evil may be considerably diminished by a proper treatment at the time of its first appearance.

Correct pronunciation is the first thing to be attended to in the education of children, and childhood is the period most

suitable to its attainment. When too volatile to apply its mind to books, a child will receive much pleasure in being talked to, and in being heard to talk; and no one will deny that this is a more rational way of occupying the thoughts, than, for it to be employed in poring over the forms of the letters, and attaching sounds to them, of which it cannot conceive the meaning.

The names of objects should be taught simultaneously with pronunciation, care being taken that the utterance is in all cases full and distinct. It will not be necessary to classify all words according to their syllabic formations, such a classification being only necessary with words which the child utters imperfectly. The *l*, the *w*, the *d*, the *r*, and the *y* are often difficult letters for a child to pronounce: *table* is called *tabin*; *elephant*, *a-yephant*; *wood*, *vood*; *dog*, *gog*; *rabbit*, *thabbit* or *yabbit*; *yesterday*, *thesterday*, &c. In all such instances of mis-pronunciation, words should be selected containing the unpronounceable letter, which should be very deliberately articulated in its different combinations, the child being made to observe the different position of the organs of speech, as different sounds are produced. We cannot refrain from giving one instance which we recently observed, showing the facility with which infant pronunciation is corrected. A child of about two and a half years old called a *stick*, a *kick*. Being desired to pronounce it again, *kick* was again repeated. She was desired to imitate the low, hissing sound of *s*, as used in this combination, which she did correctly; the sound of *t* was also clearly uttered, both singly and preceded by the *s*; the termination *ick* followed, also correctly: so that it was clear that the child could pronounce separately all the sounds composing the word, and that there was no real impediment to the pronunciation of the whole word. The word was then deliberately uttered, the sounds of the *s* and *t* being lengthened, and the child being made to observe the position of the organs during the utterance. The effect of this dissection was, that the child repeated the word quite distinctly many times in succession.

It is unnecessary in what must be merely the outline of a plan to enumerate the varieties of combinations in which difficult letters are to be discovered, and the means by which such difficulties may be removed. The instructor will readily apply the principle, and extend it to those sounds which are most difficult to acquire. There is a wide diversity in the facility of speech among children; some will stumble at sounds which to others will be quite easy.

The natural habits of children, so to speak, must be the

key to their first instruction. A child begins to observe very soon after its birth ; for the first two or three years its knowledge is almost confined to those objects which are evident to its senses ; its methods of acquiring such knowledge are well worth consideration. The child sees an object, reaches towards it, grasps it, applies it to its mouth, endeavours to produce sound by striking it against a table, or anything else that is near ; and thus acquires some knowledge of the properties of things, even before it can speak. By a process similar to this, different parts of knowledge may be conveyed to a child in a more advanced stage. When a child has learned to pronounce words, we may teach the names of those properties already familiar to him, and proceed to illustrate, to generalize, and to extend his knowledge by various examples.

For children from three to six years of age, we know of none so good as oral exercises on the names and properties of bodies. The world of nature and art will furnish a never failing supply of examples. Pictures will materially assist in such exercises ; a slate and pencil will also help to amuse and instruct. Books, reading and spelling, should not, in our opinion, be introduced at this early stage. Careful pronunciation, and correct oral language, should always accompany these primary lessons. Form, magnitude, weight, colour, number, sound, are the chief developements to be made during the infancy of the mind. Instruction in these may be imparted without books. Few situations are unfavourable to the growth and expansion of the youthful intellect by the analysis of objects ; the rooms of a house, the garden, field, wood, road, will all supply materials well adapted for this purpose.

To explain the kind of lessons which it is proposed to substitute for the present very unsatisfactory modes of commencing a young child's education, the following examples are given ; from which it will be seen that a person of very moderate attainments may both amuse and instruct a child of three or four years old.

Teacher. What covers the floor of the parlour ?—*Child.* A carpet. *T.* What colours do you observe on the carpet ?—*C.* Red, blue, brown, yellow, green, &c. *T.* Bring me your slate. What shape do you call this ? (drawing a circle.)—*C.* Round. *Other figures are drawn, and their names told to the child.* *T.* Now tell me the shape of the carpet ?—*C.* It is oblong. *T.* What else in the room is oblong ?—*C.* The windows, that table, &c. *T.* Which is larger, the carpet or the door ?—*C.* The carpet. *T.* Which is larger, the carpet or the floor ? Now look round every part of the floor.—*C.* The carpet

covers the whole floor—the carpet is the same size as the floor. T. What is the small carpet called which lies before the fire-place?—C. A hearth-rug. T. Yes. Are its colours like those of the carpet?—C. No. T. No; they are brighter and deeper. Now look well at the carpet—feel it—and tell me of what it is made. Is it made of wood?—C. No; it is not hard like wood. T. Is it made of leather?—C. No; it is not at all like my shoes. T. Of what are your warm socks made?—C. Of worsted. T. Yes, the carpet is also made of worsted; coats, cloaks, and other warm articles of dress are made of worsted—blankets also—and worsted is made of wool. And you know we get wool from—C. Sheep. T. I must tell you about the mode of making carpets when you are older.'

'T. What are the men doing in this field?—C. They are reaping. T. What are they reaping?—C. Corn. T. What kind of corn is it?—C. Wheat. T. What other kinds of corn have we seen growing in the fields?—C. Barley, oats, rye. T. Wheaten flour is made into bread. When wheat is reaped, it is tied in sheaves, and these are left that the wheat may harden. It is hardened by the heat of the sun, and the dryness of the air. Some time after it is stacked in large heaps, called corn-ricks. Afterwards it is beaten with a flail to get the grains of corn out of the ears. This work is called threshing. Here is a grain of corn and this is an ear. There are many grains in one ear. After the corn is threshed it is taken to the mill to be ground, &c. Now tell me what is made of wheaten flour?—C. Bread. T. What else? Think.—C. Puddings, cakes. T. Why is wheat left in the field after it is reaped?—C. To harden. T. By what is it hardened? &c.'**

These examples may suffice to show how much useful knowledge may be given to children before reading is necessary. During such a progress, the mind becomes enlarged, and capable of receiving real advantage from books, when it is thought desirable to commence reading. A child so trained will have a tolerable knowledge of the structure of our language, including all the ordinary forms of expression. It will surely be thought a greater advantage for a child to possess such a knowledge of things, and of language in which to express its knowledge, than for the time so occupied to have been spent in poring over primers and verse-books, learning what it could not understand, almost to the exclusion of that information thus pleasantly acquired, and so suitable to the capacity of childhood.

The writer is of opinion that reading should form no part of a child's employment until the mind, being thus trained,

* Should the attendant of the child be at a loss for subjects, or be unable, from a defective education, to invent such simple lessons as the above, much assistance may be obtained from Mrs. Trimmer's and Miss Edgeworth's children's books; at this early period the teacher alone should have recourse to works of this character—they should by no means be put into the hands of the pupil.

begins itself to seek for the means of drawing instruction from books; that, then, reading and writing should commence together; that a knowledge of things should precede or accompany a knowledge of words; and that the perceptive faculties should be the first to be instructed. In carrying this plan into operation, it will be necessary, first of all, to show the child that words represent ideas; that the names of objects may be written on paper or on a slate; and that the same ideas may be conveyed by writing as by the voice. A little practice, in a few words with which the child is familiarized, will accustom him to the association of words and things. All the early exercises in reading should tend to draw out the child's previous acquirements. The lessons should be progressive, and every sentence contained in them ought to possess a meaning complete and intelligible.

The writer is altogether opposed to the difficult task of alphabetical instruction, whether pursued on the irrational plan of our forefathers, or on the certainly more natural modes which have been recommended in primers of a later day. Neither plan is necessary, and both are devoid of interest to a child. Syllabic reading is also surrounded with difficulties; and though much laudable ingenuity has been expended in the developement of methods founded on syllabic sounds, with a view to supersede the A B C, evidence is not wanting, that even such introductions to words are unnecessary. Many writers for little learners have claimed the patronage of the public for their monosyllabic lessons. We have several reasons to oppose to their views. There is a certain degree of similarity in many of the words which tends to confuse the child. An immense number of particles obtrude themselves into lessons so constructed. The words are not words used by a child in ordinary conversation. There is an objectionable stiffness, a quaintness, a want of variety in such lessons, inducing monotony in a child's manner of reading.

A child's reading lessons ought to be on subjects of interest, and while he is learning to read, on subjects with which he is in some degree familiar; so that he may not meet with many expressions which are strange to his ears, and with none that he is unable to pronounce after his teacher. The advance from simple to more difficult lessons ought not to be founded on the length of the words, but on the complexity of the ideas which they convey. Of what consequence is the length of a word if a child can pronounce it, and if he is acquainted with the idea so represented? And how large a vocabulary has a child, even under ordinary cir-

cumstances, whose mind has been under this kind of culture for four or five years. Supposing a child to have been trained at home, or at an infant school, in some such manner as has been recommended—when reading is commenced as an art, a lesson, containing ideas well known to the juvenile learner, should be taken. Let the subject be a garden. After telling him that he is now to learn to read, we write, in his presence, an exercise something like the following :—

‘ A flower-garden is beautiful. Flowers are pretty. Some flowers are sweet. A daffodil is yellow. Snowdrops are white. Roses are red—some roses are white. Violets are blue—they are very sweet. Leaves are green.’

Two or three such sentences as the above will be enough for a first lesson. After a few repetitions, the pupil will point out every word required. The difference in the length of the words is an advantage. Words are arbitrary pictures ; they express different ideas, and a child will naturally expect them to be not the same in their appearance. This dissimilarity will assist in their acquisition. And the perfect acquaintance which, on our plan, the child has with the ideas conveyed, and the pronunciation of the words which he hears repeated, leave him at liberty to devote both his eye and his mind to the form of each word. This is the one great end now to be accomplished. He has to remember the entire combinations—not the letters, nor the syllables—but the *words*, so that he may recognize them at once whenever he sees them. To give facility and strength to this exercise, writing must accompany the reading of the words. The child transfers his reading lesson to his slate at first in any hand that he can, large or small. After a few lessons, his rude attempts at writing may be reduced to any size at the will of the teacher ; a light round-hand is recommended for the first few months.

Something may here be said on the education of the eye. A plan which has been found very beneficial with young children, and which is equally suitable for the school-room or for the nursery, is as follows :—Let one of the walls be painted a dark slate colour, upon which objects may be drawn with chalk the size of life. Small pictures are not always recognised, while outlines of objects of their natural dimensions are at once perceived. Thus, also, the forms of the words composing any lesson may be written very distinctly, and imitated by the little learner, either upon the wall or by means of a slate and pencil. A painted surface is an enduring tablet for writing lessons upon, and for drawing any necessary illustrations connected with them ; and thus the

exercises of the pupil may be made to assume all the interest of oral and written language combined with delineation.

After a few lessons on a variety of subjects composed chiefly of short sentences, any book of general knowledge may be used in a similar manner, the teacher writing and pronouncing a sentence, examining the child upon the different words of which it consists, and occasionally leaving his pupil to write it upon the slate. During the writing operation, the teacher should not only instruct the child in the use of the pencil, but he should also repeat the words of which the sentence is formed, and add explanations and examinations by questions, if the subject is beyond the child's previously acquired knowledge. Natural objects will furnish a fund of materials of which the teacher may avail himself in his selections of lessons. On these subjects every thing is tangible, and can be illustrated and made interesting. Geography is another subject capable of being rendered very intelligible to a young child, and the sooner some general ideas can be communicated upon this science, the better will the various reading-books that are put into his hands be understood. It will be in vain to attempt to teach geography without appropriate maps. The system of *memoriter* instruction is altogether wrong, being unfavourable to the expansion of the mind, and equally so to the cultivation of a taste for knowledge. In teaching geography, the simplest plan is to start from the point where the pupil stands, to mark his native town, the neighbouring villages and cities, then the country in which he resides ; to add to this the neighbouring counties, then the more distant, until by degrees England is delineated, and the youthful student is prepared for comprehending the larger divisions of the globe, with its various features of land and water.

After the first hundred words, the pupil will be much assisted by his own observation ; he will analyse words, and be led to generalize so as to apply sounds, already learned, to similar formations that he may meet with. The pronunciation that he has acquired in his earlier years will be now of the greatest importance in enabling him to see at once the distinctions between sounds possessing some similarity. The writing exercise, which accompanies his reading lessons, till he reads without hesitation, will show him the difference in words of a somewhat similar form and sound, as *now* and *how*, *noon* and *moon*.

Under ordinary circumstances, in families and in private schools, about a quarter of a year will be found sufficient for the instruction of a child in reading, spelling, (acquired by

copying the reading lessons,) and plain writing. Under favourable auspices where the plan can be brought into full operation, a shorter period may suffice. The characteristics of the proposed method are:—*the education of the ear and voice*, by which a perfect pronunciation may be recognised and produced: *the education of the eye*, by means of which minute objects shall be discovered and discerned, preparatory to its being exercised on types and writing; and the preliminary *education of the mind*, on a variety of subjects by which it may be prepared to enter the wider fields of knowledge, as soon as the teacher has recourse to the assistance of books.

With respect to *writing*, perhaps a few additional remarks may be necessary. We are not advocates for large writing; experience by no means recommends it for young children. It is impossible for them to give the requisite thickness to the down-strokes of a large-hand, and for this reason the middle-hand is preferred, commonly called round-hand. They may soon be taught the *arts* of penmanship, if necessary, but as the smaller hands are those of business and ordinary use, the acquisition of a large hand occupies time which might be more profitably employed, unless fine writing be required. When the pupil has gone through a few of his first lessons, which have been copied from the writing of his teacher, the printed book containing his lesson may be placed before him, the lesson being written for him to copy from, as at first; thus his eyes will be directed to the types, as well as to the written hand, and he will insensibly acquire the power of transferring what is expressed in types into writing, without giving his teacher the trouble of first copying it for him from the types into the written hand.

It may be remarked, that some part of the course here recommended is derived from Jacotot. The writer begs to explain that this coincidence is accidental. A short time ago he ascertained, with surprise, that such principles had been discovered, and made public. It was to a train of thought, originating in the study of Dufief's work on the French Language, that the principles here recommended were suggested to the writer. This, and some experience in the work of instruction, in ascertaining the powers of youthful minds, and in giving them a direction, have led to the conclusions here detailed.

The applicability of what has been advanced, to public instruction, especially to the education of the poor, is an interesting part of the subject. The children of the labouring classes go to school under less favourable circumstances than

the children of the middle and higher classes. If they have not had the advantage of infant school education, it would be well to form them into a preparatory class, before they are taught to read, in which they might be instructed in the names and qualities of objects, by means of pictures and other convenient illustrations. Perhaps such a class might be found useful in all the National and British Schools. In such a class, pronunciation ought to be carefully attended to, and every means taken to exercise the eye, and to enlarge the understanding. Afterwards, reading may be commenced; the names of objects, animals, plants, furniture, tools, &c., being first conveyed to the pupils. Such columns of words will be found more interesting than the columns of spelling words generally met with in schools. These words will speak to the pupils of things with which they are acquainted, and in which they take some interest. The names will soon be known, and recognised, and written on their slates. A hundred words a day, well learned, will shortly give them a competent knowledge of the language, and the analogies, which they will not fail soon to perceive, will make their future acquisitions more rapid and easy. From the names of things, it will be proper to proceed to their qualities; *a red flower, a white flower, a black hat, a long pencil, a dry slate, a wet day, &c.* After the more common adjectives are exhausted, verbs may be taught; *a man mowing, a horse kicking, the cat catches mice, the horse eats hay, grass, and corn, &c.* Then it will be desirable to proceed to connected lessons, short stories, Scripture narratives, and the various other subjects connected with the work of a general education. Pleasing subjects should be selected, while the power of reading is being acquired. With all the interest which can be given to teaching reading, by means of factitious helps, it will still remain a difficult attainment for a child to make. But many of the evils which have been formerly encountered need be obstacles no longer. By methods somewhat similar to that now submitted to the attention of teachers, children may be made good readers in a few months, even under circumstances not generally considered favourable to the growth and expansion of the infant understanding.

PHYSICAL STUDIES IN OXFORD.

IN the last Number of our Journal, we inserted a short notice of the fate of a measure recently brought before the legislative body of the University of Oxford, which had for its object the promotion of physical studies in that university, hitherto so lamentably and unaccountably neglected. The measure proposed was, that it should in future be an indispensable requisite, at the examination for the degree of B.A., that every candidate should show some knowledge, however slight, of some portion of physical science. On so very reasonable and moderate a requisition, we should have thought, there could hardly have been a difference of opinion among those who have the least pretensions to a liberal education. But the event proved otherwise, and we had to announce its total defeat. At the same time we promised our readers that we would recur to the subject, and we have much satisfaction in now doing so; in the hope that our observations may not be wholly without their effect, even on that learned body on whose conduct we feel bound to animadvert.

The board of Heads of Houses possesses (at least *de facto*) the sole power of originating all legislative measures for the university, and this improvement is therefore now set aside until its friends shall find some more favourable opportunity for again urging the consideration of it, which we cannot for a moment doubt they will do. Meanwhile, in the hope of co-operating with them in so desirable an object by our remarks, we have been anxious to draw the attention of our readers to this measure. It is by no means a topic of mere local interest: the universities are, or ought to be, truly national establishments; and it is the direction of public attention to their systems and proceedings which can alone make them so. The measure which we have referred to, is one of high importance to the efficiency of the university system; and it is presented to notice under circumstances every way remarkable. At a period beyond the first quarter of the nineteenth century, we find, on the one hand, a few of the professors and tutors of the University of Oxford *venturing* to maintain, that physical science ought to form an essential branch of a liberal education: and on the other, the united wisdom of the ruling powers of the same university solemnly and officially declaring, *that physical knowledge neither is, nor ought to be, an essential part of a liberal education*. This notable declaration may be attributed to the influence of more than one cause. Bigotry and pre-

judice have doubtless had their share in leading to the formation of such a decision: but indolence and incapacity exercise even a wider and more pernicious influence; and an ascendancy of privileged inertness represses all attempts towards amelioration on the part of the more enlightened few. The examination system is a difficult and complicated question; the last time it was discussed, it occupied a great length of time and the result satisfied nobody. It was then clearly a waste of time to deliberate on such a subject; and it tended to no purpose but to produce the most unpleasant bickerings and disputes; the debates kept the dignitaries from their dinners, and interrupted the social harmony of their parties. Accordingly they reject all further consideration of the subject; they constitute themselves legislators, but decline exercising their legislative functions, because they are troublesome, laborious, and invidious. There is still a more disheartening source of difficulty and impediment, which, more than anything paralyses the efforts of the few who support these just and necessary reforms; the backwardness and lukewarmness, not to say positive opposition, of some who should be, and even profess to be, among the friends of physical science. But we do not intend to pursue these dispiriting topics; we will hope that the representations we have made, may not have been wholly without effect on the minds of those within the university, who feel an interest in its real welfare, and only need to have the subject put before them in its true light to perceive its importance. Out of that exclusive pale, our statement of facts must have surprised many, who previously entertained very imperfect conceptions of the fearful state of ignorance in which a young man may (even with credit) pass through the university, which professes to be the only spot where true learning flourishes and abounds. The subject, it is to be trusted, is now beginning to be felt as one of national importance: and it may be hoped, that the interest once excited in it will not soon die away, nor be suffered to evaporate in empty regret; and though in the university a lamentable apathy prevails on this subject, yet even those who guard its sacred precincts will, we imagine, before long, be brought to learn that the appeal to public opinion will not be in vain. At that tribunal, this and all other questions as to the academical system must, from the nature of the case, ultimately be decided; and however impeded by the short-sighted policy of those who, from a variety of motives, oppose improvements in the system, we entertain no fears for the ultimate, and perhaps not very remote, success of the cause. •

Late events have shown that the state of the universities is felt, as it ought, to be a matter of national concern to the legislature. What has occurred in reference to another question, not immediately connected with our present subject, has clearly shown, that the efficiency of these noble endowments is by no means a matter of indifference to the state. Founded for national objects, and invested with a character of accommodation to the wants of former times, they ought, by every rule and principle of justice, to receive an adaptation to the wants of successive generations as they arise, with the change of times and circumstances.

We have given the best attention possible to the objections and arguments (if such they can be called) of those who are hostile to these improvements in the university system: but we have been really unable to discover or extract any better account of their reasons, than what we endeavoured to give in our former article. We there stated them as impartially as we could, and by the simplest statement they stand exposed as utterly absurd and indefensible. We are quite aware that the learned legislators of the university are insensible to public opinion; and with a vast assumption of wisdom they refuse to assign any reasons for their decision, but solemnly affirm that there are insuperable difficulties in introducing alterations in the system. When those difficulties are fairly stated, we shall be able to judge whether they are insuperable; and meanwhile we shall presume to think, that, when they refuse to give their reasons, the real reason is evident. An oligarchy, who deliberate and legislate with closed doors, ought at least to be careful, in the present times, not to push their assumption of so lofty a tone beyond prudent limits; the principle of Parliamentary interference has been now recognized in other points, and we do not despair of finding in it a remedy for the evils we now speak of, should others fail.

We speak of course of the legislators of the university (*i.e.* the twenty-four heads of Colleges) *only as a body*, and by the acts of that body, we of course mean those of the *majority*. We are aware that the majority in the case we have referred to was a very large one; still we are anxious to do ample justice to the few more enlightened individuals among them, who are known to be favourable to improvement, but who unhappily want that union of purpose and disposition to waive lesser points, for the sake of promoting a great object, which is the only means of accomplishing any measure of reformation. We are further persuaded, that the majority of this body (by a complicated system of action and re-action) in some

measure take, and in some measure give, their tone of illiberality and inertness to and from the great body of resident fellows and tutors of colleges. The complexity of interests in that system we shall not here attempt to unravel; we mentioned a few of them, as regards the tutors, in our last Number; and we only hope that, before long, the university will be purged from the noxious and fatal influence of such a system, which is most immediately and intimately wound up with that of church patronage, pluralities, and political influence. These are some of the heaviest clogs on the machinery of our universities and on its free and efficient action.

We do not rest our arguments on any confined view of this one particular measure. We are not pleading the cause merely of mathematics or of modern science, or of any particular department; but that of the equal claim to recognition and encouragement of every one of the great branches which are admitted to constitute academical learning. What we specifically complain of is the glaring violation of this just and fair principle in the exclusion of physical and mathematical science from among the essential qualifications for a degree, and in the monopoly given to classical studies. We do not speak merely of the neglect of physical knowledge as referable to a want of taste among the majority of students, but as fairly chargeable on the system of the existing academical institutions. In the only public recognition which is made of the branches of study, properly considered as academical requisites, for the first degree in the faculty of arts, viz. in the public examination—an exclusive, unjust, and pernicious preference is shown to the one single department of philology, while the only other branches received at all, viz. logic and geometry, (each restricted to the narrowest and most literal limitation)—stand in the humble position of soliciting the option of the candidate; and whichever is chosen, is regarded as altogether inferior and subsidiary to the favourite and cherished study of the classics.

It is perhaps urged, and may be with considerable truth, that in every system of education due regard ought to be had to the varied tastes, capacities, and objects of the individual student. It may be said that it is a vain and pernicious attempt to fit all alike to the same standard. Still, when we look at the great ends of education, and more especially at the peculiar objects which should guide the course of academical study, and determine the nature of academical learning;—when we fix upon those principles, by which to decide what particular departments ought to come within

the range of a university system, upon any such grounds, we contend, it is impossible not to include physical studies, as a department of the very highest and most indispensable importance.

If the proper character of academical studies be that of opening the mind to the reception of truth;—of exercising it by the contemplation of the vast objects which the material universe presents; of strengthening the reasoning powers by their application to those accurate investigations, where demonstration gives a precise line of demarcation to the territory of truth, and where exact definition reveals error; if academical institutions are specially designed to encourage and inculcate those abstract studies, which in the ordinary career of professional preparation might be overlooked from the want of direct and immediate convertibility to the purposes of practical utility, or the acquisition of wealth;—then we say, taking the matter in any point of view in which these undeniable first principles are recognized, the physical sciences must be allowed to hold a most important position in the system. We do not mean physical investigation carried to all those refinements which abstruse research into the more recondite laws of material agency requires; but we mean a general elementary acquaintance with those common principles, whose application is witnessed in the daily phenomena of the natural world around us. Now to the acquisition of such knowledge as this, it cannot be said that any faculties, however limited, are incompetent; for the neglect of such elementary studies no want of genius can be pleaded. The very redundancy of imaginative power, which may feel a reluctance to submit to the trammels of sober investigation, will yet, in the unbounded region of contemplation here opened to it, derive the purest gratification. Thus if we make the most liberal allowance for the fair indulgence of individual tastes, and for accommodation to all kinds of intellectual wants, still we can fairly contend, that a course of study in which physical knowledge forms no necessary part, is marked by a most palpable defect.

From what we have just said, it is evident that we are contending for the recognition of these studies, not merely in the way of reward and encouragement to those few who are, by natural taste and ability, disposed to cultivate them to a great extent; not merely by university prizes and honours, to be contended for at the option of the student; but by making *some* attainments in these departments, however humble, *obligatory on all*. We would by no means neglect any judicious methods of bringing forward distinguished merit;

but we look upon it as a far more important portion of the objects of a general system of liberal education, both to *require* some acquaintance with those subjects from *all*, and at the same time to hold out all possible inducements to those of all degrees of pretension to improve themselves *to the utmost of their ability*. The perfection, in short, of a system of academical honours is, we conceive, to bring out to the utmost, every amount and every variety of talent which may exist, and every degree of improvement which may have been attained, among students of every grade of ability.

The object can only be denied to be a just and desirable one, by those who are blind to every consideration connected with intellectual improvement, and are incapable of appreciating its advantages; and we have the satisfaction of having ascertained, that many in the university, even of those who do not concur in some of the particular measures which have been suggested as the *means* of promoting it, yet fully agree with the proposers of them in the importance of the object.

In our remarks on the plan suggested in Professor Powell's pamphlet, referred to in our former Number, we have all along distinguished the end from the means. The end is the general cultivation of physical science throughout the university—the means proposed were certain measures connected with the better arrangement of the examination system, and the class-paper. These particular measures even their advocates have professed themselves willing to give up or modify, as far as it can be shown that any alteration in them will better tend to promote the object in view. Nothing of this kind, however, has been made to appear, and we still remain convinced, that the publication of the names in the 5th, or of πολλοί class, would tend to make the 4th and 3rd more valuable, they being at present rather shunned than sought for;—that the adoption of a graduated scale of classification, instead of the present alphabetical arrangement in each class, would render the line of separation between each less painfully marked to the unsuccessful aspirant; and, coupled with the *necessity* imposed on every candidate of doing *something*, of appearing *somewhere*, in the physical as well as the classical department, would induce more activity in those studies, from the conviction that, although but a very few could be at the top, yet that those of all degrees and ability would find their places somewhere, within the present invidious and marked distinctions. Thus an encouragement would be held out to all to do their best, and few would content themselves with barely passing the lowest grade, and, as at present is the case with the great majority,

aiming at nothing else than the very lowest amount of qualification necessary to carry them through their examination; neglecting every thing which lies beyond that limit, and following out just so much as does fall within it, in the most servile and unimproving spirit of compulsory drudgery.

In the absence of all recognition of the great principles which we have been contending for in the system of the university, we cannot conclude without mentioning, with due praise, one solitary and partial instance of improvement.

The present dean of Christ Church has introduced a measure, (applying of course only to his own college,) but certainly the greatest and most valuable step in the amelioration of the course of study which has yet taken place. He has enjoined upon every undergraduate in that college, to attend one course of the public lectures on experimental philosophy, and has secured its efficiency by an examination. This has now gone on with great success for about three years.

Thus, it has been for the first time discovered (though only in one college) that academical education ought to include some knowledge of physical science. Yet it is not in any degree the less creditable to the individual head, that immediately on coming into office he did what his predecessors ought to have done long ago; and what ought to be adopted not only in and by every other college, but as a public university measure.

Just as we are bringing these remarks to a close, another curious instance of academical legislation has occurred.

Certain property, producing about 30*l.* per annum, has recently become available for university purposes. It was agreed to found a scholarship to encourage some branch of learning. In the present appropriation of academical patronage in Oxford, what branch would it be supposed was selected as standing most in need of such assistance? When we consider that classical literature, in all its branches, is already the privileged road to scholarships and fellowships, besides being the main qualification for the degree; that, among the several departments of these studies, the knowledge of the *Latin* language, and a facility of composition, have always been regarded as of principal importance in all the examinations, and that, moreover, it is encouraged by two public prizes annually; that the mathematical and physical sciences have only one scholarship bestowed upon them and are purely optional for the degree examination, and that modern literature has no encouragement or prize whatever:—our readers will be prepared to anticipate, that *Latin Composition*

was of course fixed upon by the legislators of the university. And though an opposition was got up by a few of the real friends of science; (from which some of its professing friends nobly absconded,) yet Latin—already overgorged with all the good things of rich endowments—was allowed to snatch up this one trifling mouthful more, out of the lips of the starving sciences, by a majority of twenty-eight to nine.

MEANS OF EDUCATION AMONG THE UNITARIANS IN ENGLAND AND WALES.

THE term Unitarian is here used to designate generally those Christians who do not admit the doctrine of the Trinity. It includes, *first*, those who have formed themselves into religious societies, expressly under the name of Unitarians; *secondly*, those who, agreeing in opinion entirely or for the most part with the Unitarians, yet retain the name Presbyterian, (or *English* Presbyterian,) by which they have been long distinguished from the Independents and Baptists; and *thirdly*, the Unitarian General Baptists. These last, though the original stock of the General Baptists, are now only a small part of that body; they agree with other Unitarians, in rejecting the doctrine of the Trinity, but differ from them in practising baptism on adults and by immersion. Of the aggregate numbers of those who are designated by the above appellations, it is difficult to form an accurate estimate, since no exact census can be taken of those who acknowledge no ecclesiastical authority, and whose association for public purposes is entirely voluntary. Perhaps we shall not be very far wrong in estimating the English Presbyterians or Unitarians at 45,000, and the Unitarian General Baptists at 3,000. These numbers include the whole Unitarian community, and of course the children; but not Day and Sunday school children, whom we shall presently enumerate, and many of whose parents seldom attend religious worship, or are not in communion with any Christian church.

The means of education among these bodies of Christians may be stated as follows:—

I.—Colleges.

1. Manchester College, York, for an account of which see the following article.

2. The Carmarthen Academy. This institution may be said to owe its foundation to the eminently learned Rev. Samuel Jones, (the friend of South,) who was, by the Bartho-

lomey Act, ejected from his living in Glamorganshire. He, after this, devoted his time to the business of education, and with his other pupils received into his house several young men designed for the ministry among the Nonconformists. On the formation of the Presbyterian Fund in 1689, the managers granted exhibitions to students under his tuition, designed for the supply of the Welsh Dissenting churches. After Mr. Jones's death, the education of divinity students was undertaken in succession by several other ministers of eminence, in South Wales, sometimes at one place, sometimes at another, as proper tutors could be found. For a while the Academy was held at Carmarthen, afterwards in Radnorshire, then at Abergavenny, and next at Haverford West, whence it was brought back to Carmarthen. It was afterwards, for several years, at Swansea, but, for more than thirty years, it has been again stationed at Carmarthen. During the whole period, the Presbyterian fund has provided the principal part of the exhibitions for the students, and of the salaries for the tutors; and, for upwards of seventy years, the whole expense has been borne by that institution, aided only by occasional exhibitions from other sources. There are, at present, two tutors,—the Rev. — Peter, who teaches Theology, and the Rev. D. Lloyd, M.A. who teaches the Classics, Mathematics, Belles Lettres, &c. The ordinary number of students maintained on the foundation is twelve, and the course of instruction extends through four years. No doctrinal test is imposed, and students are in consequence admitted who hold various opinions on religious doctrines.

3. To a certain extent, Unitarian students have the benefit of eight exhibitions of 40*l.* each, on the late Dr. Williams's Foundation, at Glasgow.

4. The Unitarian General Baptists have an Education Fund, on which they have always one, and sometimes two students training up for the ministry. These students are educated in the Metropolis, and, since the opening of the London University, have attended the classes of literature and science in that institution.

II.—*Schools for the Middle Classes.*

There are among the Unitarians no endowed schools whatever for the education of boys from the *middle* classes of society; but many of the ministers in this connexion keep private schools, which are, of course, supported chiefly by those of their own denomination.

III.—*Schools for the Poor.*

In order to ascertain what is done by the Unitarians in

England and Wales for the instruction of the poor, letters have been addressed by the writer of this article to the ministers, or other respectable persons, in this connexion, in all the principal towns of the kingdom ; and from the answers received, the following returns have been made out. So far as we have been able to ascertain, the Unitarians in England and Wales have 205 congregations ; and with respect to 173 of these, either there have been actual returns made of the number of children taught, or such information has been received as may be relied upon, as affording an approximation to the truth. Connected with 117 of these congregations there are Sunday-schools, in which 13,070 poor children are taught, and connected with 30 there are day-schools, in which 2,725 are taught. The latter number does not, however, by any means, fairly represent what is done by the Unitarians for the instruction of the poor in the week-days, for the members of this denomination have always been most liberal and zealous supporters—in many instances, the founders—of Lancasterian or British schools, in which children are received without reference to their religious creed ; and in some of their Sunday-schools there is a provision for teaching writing and arithmetic, on one or two evenings in the week, to those who have not the opportunity of availing themselves of more regular instruction ; in others, these branches are taught on the Sunday to those who have no time to learn them during the week. It must also be stated that as, in some few instances, the children returned as attending the day-school are probably the same who have been enumerated as belonging to the Sunday-school, so it is the case, that nearly all those who are returned as only attending the day-school, do, in fact, both attend Unitarian worship and receive religious instruction from Unitarians on the Sunday.

It is not our intention to specify what is done for education by each Unitarian congregation, but it would be an act of injustice not to mention that the Sunday-schools at the Hanover-square meeting-house, Newcastle-upon-Tyne, were the first established in that district, namely, in 1784 ; that at Flowery-Field, near Manchester, there is a Sunday-school containing 750 children, and another at Hyde, with 300 ; that the schools attached to the Unitarian chapels at Liverpool were reported, by an impartial witness to the Corporation Commissioners, as the best of the kind in the town ; that there are 539 children in the Sunday-schools connected with the Old Meeting, at Birmingham, and 718 in those at the New Meeting, in the same town, as well as a school in which 43 girls are boarded, clothed, and educated, and fitted for

service ; and that at Belper, near Derby, the Messrs. Strutts have 700 children in their Sunday-schools, and 260 in their day-schools, besides a school from seven to nine o'clock in the evening, and another for young children, within the walls of the mill ; and, further, that there are at Milford, two miles from Belper, 400 children in the Sunday-schools, besides week-day, evening, and mill schools, all supported by the same firm. Nor should we omit to state, as an instance of liberality, that although accommodation is provided in the Unitarian chapel, at Belper, for about half the scholars in the Sunday-schools just referred to at that place, yet the older children, or indeed any of the younger, whose parents wish it, are allowed to attend whatever place of worship they please.

In 39 Unitarian congregations in England there are no schools, and of 17 in Wales there is only one, which has a charity-school connected with it ; but many of the Unitarian ministers in the principality have week-day schools, the terms of which are so low, that even the small farmers can afford to send their children. Respecting the remaining 32 congregations we have not received any precise information, but we may estimate the Sunday scholars in them at 530 and the day scholars at 175.

In the Unitarian General Baptist connexion, there are 40 churches, viz., 28 in England, and 12 in Wales. Of the 28 in England, 13 have Sunday-schools, the number of children in which is about 750, and the other 15 have no schools, so far as our informant is aware ; there are none attached to the congregations in Wales, on account of their poverty.

The result may be stated thus :—

	Sunday scholars. Day.	
In Unitarian schools, according to actual returns, or good information, there are	13,070	2,725
Estimate of schools, from which there are no returns		
General Baptist schools	530	175
	750	—
	14,350	2,900

To these must be added some thousands taught in the week-days in British schools, to which Unitarians are liberal contributors.

MANCHESTER COLLEGE, YORK.

MANCHESTER COLLEGE, York, was founded at Manchester in 1786, and removed to York in 1803. The immediate occasion of its being founded was the dissolution of the Warrington Academy, in which Dr. John Taylor, the author of the Hebrew Concordance, Dr. Aikin, Dr. Priestley, Mr. Wakefield, and Dr. Enfield had been tutors. Its primary object, and that to which alone its funds are devoted, is the education of ministers among the English Presbyterian Dissenters, but lay students are also admitted into it, and the course, which extends to five years for divinity students, is so arranged, that during the first three years, with the single exception of Hebrew, all the lectures are attended alike by both classes of students. There are three tutors, one of whom gives instruction in Theology, Hebrew, and Ecclesiastical History; another in the Classics, Ancient and Modern History, and Belles Lettres; and the third in Mathematics and Mental and Moral Philosophy. The present number of students is twenty-three, of whom fifteen are divinity, and eight lay students. The College is supported partly by annual subscriptions, donations, and congregational collections, partly by the rent of landed and other property which it has acquired. No declaration of religious opinions or subscription to articles of faith has ever been required from the students. We have extracted the following account of the plan of study for lay students, from the forty-eighth report of the College, just printed, and we are indebted for the brief statement of the theological course to the institution itself.

TUTORS.

Rev. Charles Wellbeloved, Theological Tutor and Principal.
 Rev. John Kenrick, M.A. Classical Tutor.
 Rev. William Hincks, F.L.S. Mathematical Tutor.

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 William Rayner Wood, Esq. Manchester.
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 Darnton Lupton, Esq. Leeds.
 Holbrook Gaskell, Esq. Warrington.
 C. C. Denby, Esq. Chichester.
 Geo. Talbot, jun. Esq. Kidderminster.
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AUDITORS.

Samuel Kay, Esq. Manchester.

| H. M'Connell, Esq. Manchester.

'For some years past it has been the custom of the committee to annex to their report a view of the plan of study pursued in the Institution, in order to afford an opportunity of judging how far it was adapted to furnish a suitable education to laymen preparing themselves for civil life. They have thought that for various reasons the present would be an appropriate time for laying before the subscribers a more detailed account. Education, in all its branches, occupies at this moment a prominent place among the topics of general interest, and academical institutions are rising up in various parts of the kingdom. Knowledge is so rapidly progressive, that a course of instruction, which a few years ago seemed ample, would now be thought very defective, and the changes of taste, of opinions, and manners, produce corresponding changes in the value which is attached to different kinds of knowledge.

'The following course of study has been arranged upon the supposition that three years will be devoted to it, and that every student will go through all its parts in succession. It has been thought better thus to lay down a general plan, comprehending what seems essential to the idea of a liberal education, than to leave the selection of particular branches of study to individual judgment or caprice. The rule, however, though founded upon experience and strongly recommended for general adoption, is not so rigidly

adhered to, as to exclude, all variation, when sanctioned by the judgment of parents, and rendered desirable by the previous attainments, or probable destination of the student. If two sessions be the longest practicable term of residence, it will be necessary that the course should be proportionably shortened.

'The course of **CLASSICAL READING** comprehends, in Latin, Cicero, Livy, Tacitus, Quintilian, and the works of the poets who are less commonly read in schools; in Greek, Herodotus, Thucydides, the Attic Tragedians and Orators, Plato and Pindar. It is calculated for the usual length of a Divinity student's course which extends through five years, but there are commonly three classes and the students are distributed in them according to their proficiency and ability, rather than their age and academical standing. The practice of composition and translation in both languages is constantly kept up; and a separate course of lectures is devoted to the illustration of the affinities and etymology of the Greek, its prosody and metre, and some of the more difficult parts of its syntax.

'**ANCIENT HISTORY** occupies the first, and **MODERN HISTORY** the second year of the course. In the former, after an introduction comprehending a view of the materials and sources of history, the sciences which are immediately connected with it and the principles of historical criticism, the history of the principal nations of antiquity is treated of from the commencement of their civilization to the overthrow of the Western Empire. The course of modern history begins at this point, and is brought down as nearly to the present time as may be done without venturing into the ground of recent politics. It has seldom been found practicable to include any larger portion of Modern Europe than France and England; their history, however, treated in detail comprehends, directly or incidentally, the most important events; it shows by an instructive contrast the opposite influence and tendency of constitutional and arbitrary monarchy, and the changes by which the modern state of property and law, in two of the principal countries of Europe, has gradually arisen out of the institutions of the middle ages.

'The History of Literature, a subject not very exactly expressed by the term **BELLES LETTRES**, forms a part of the business of the third year. Instead of considering the different species of literary compositions, of various ages and countries, in classes, it has been thought more instructive and more impartial to treat of them historically, to view every distinguished writer of ancient or modern times in connexion with the circumstances in which he lived, and the people among whom and for whom he wrote. Literature is thus exhibited in its proper combination with history, as serving to complete the picture of the people to whom it owed his birth; and as its various productions successively appear, an opportunity is afforded for introducing those principles of taste by which the merit of literary works is estimated. This course of lectures comprehends the Greek and Roman literature, the state of learning during the middle ages in the East and West, the formation of the modern languages, and the history of French, English, and occasionally Italian literature.

‘The principal modern languages may be learnt from approved masters in York, and the Rev. J. Kenrick gives instruction in German.

‘In **MATHEMATICS** the students are occupied during the first year upon the elements of Algebra, Plane Geometry, and Trigonometry. The text books are Wood’s Algebra, the first part, Legendre’s Geometry and Trigonometry, but a great deal of additional matter is given from various sources. The second year is devoted to Solid Geometry and Spherical Trigonometry, in which Legendre is still the text book, the remaining portions of Wood’s Algebra, and the Conic Sections with some introduction to Algebraic Geometry. In the third year the Differential and Integral Calculus engage the attention, Professor Thomson’s Treatise being employed as a text book; and this is followed by as much of the application of Mathematics to Physical Science as the time will admit, the course of instruction employed being derived from Poisson’s “*Traité de Mécanique*.” Occasional lectures are given in Chemistry, Natural Philosophy, and Natural History, and the students have frequently the opportunity of attending, for a very moderate charge, the excellent public lectures at the Museum of the Yorkshire Philosophical Society. Readings in Geography from Malte Brun’s work, with occasional additions from various sources, and illustrated by maps, occupy an hour a week during the three sessions.

‘In the Philosophy of the mind during the first year, lectures are given only once a week, and of a very familiar character, calculated to smooth the difficulties attending the entrance to this science, and to prepare the young student for engaging with advantage in its systematic study. The second year is employed on a systematic analysis of the mind, in the course of which a view is given of the leading doctrines of the most eminent philosophers of Germany and France as well as Great Britain; which is followed by the first and most important of the applications of the philosophy of the mind—Moral Philosophy, or the consideration of the true theory, and the great practical principles of morality. In the third year the chief applications of mental science are further pursued under three principal divisions: Logic, or the science and art of reasoning; Evidence, or the science and art of the discrimination of truth in matters of fact and experience; and Political Philosophy, or the theory of the social union, considered as having for its object the production of the greatest possible sum of diffused happiness. Under this last head is introduced Political Economy, which is studied with the assistance of the best works, French as well as English, and with a share of time and attention proportioned to the importance now deservedly attached to it.

‘In almost all the classes which have now been enumerated, examination constantly accompanies instruction. There are also two public examinations, one about the middle, the other at the close of the session. Classical and Mathematical prizes are distributed, which are decided chiefly by written examinations, besides general prizes for proficiency and good conduct during the session.

‘Provision is made for the cultivation of **ENGLISH STYLE** by the practice of composition through the whole of the course. After the first year, every student is required to deliver publicly an essay once a month, which after it has been read is returned to him, with the remarks of one of the tutors.

‘An extensive course of lectures, by the Theological tutor, on the **EVIDENCES OF NATURAL and REVEALED RELIGION** forms part of the business of the third year, or, if the course is compressed into two years, of the second.

‘The Committee can hardly anticipate that the plan which they have now detailed will be considered as meagre and inadequate: they are more apprehensive that it may seem too much extended for the time allotted to it. To those who might be disposed to object to it on this ground, they would suggest that the object of an academical course is twofold—to occupy the time of the student in the acquisition of useful knowledge during his residence in college, and to trace an outline of study for him, which he may fill up in the leisure of succeeding years. With this view subjects are indicated for future research, and references made not only to those authors who may be immediately read, but also to others too voluminous for present study, or whose perusal may be more profitably undertaken when the judgment is more mature.

Regulations for the admission of Divinity Students.

‘In order to secure, as far as possible, the respectability of the students for the Ministry, with regard to character and literary attainments, it is a rule of this Institution, “That no one shall be admitted as a Divinity student, but on the recommendation of three Protestant Dissenting Ministers, residing in the neighbourhood where he lives, who shall certify, that at the commencement of his course he will have attained the full age of sixteen; that on their personal examination, his moral character, natural endowments, and classical proficiency, are found to be such as to qualify him for becoming a student for the Ministry; and that the profession is the object of his own voluntary choice.” It is required that he shall have read, in Greek, four books of Homer, and three books of the *Cyropædia*, or the *Anabasis of Xenophon*; in Latin, four books of *Virgil*, two books of the *Odes of Horace*, and *Sallust’s History of the Catilinarian Conspiracy and the Jugurthine War*:—in all these he is to be examined in any part, pointed out at the time, without previous notice. It is also required that he shall be thoroughly acquainted with the practical rules of Arithmetic, as far as *Vulgar and Decimal Fractions*, as usually taught in schools. Students admitted from other academical institutions, in any other year than the first, will be required to have made classical proficiency, proportioned to the standing which they wish to take. If they enter in the second year, their testimonials must also state that they have been examined and found competently skilled in Hebrew, and have read the book of *Genesis* in the original; if in the third year, the book of *Psalms*.

‘Students in Theology begin their course with the study of the Hebrew language ; being employed during the *first* year in acquiring an accurate knowledge of Hebrew Grammar, and in reading select portions of the historical books of the Hebrew Scriptures. In the *second* year, they enter upon the reading of the poetical books, with the aid of Bishop Lowth’s Prelections on Hebrew Poetry. In the three following years, the book of Job, the writings of Solomon, and the greater part of the prophetic books are read. During these three years instruction is occasionally given in the cognate dialects of the Aramæan.

‘In the *third* year the Divinity students attend a very full course of lectures on the Evidences of Natural and Revealed Religion ; in the progress of which all the best writers on these important subjects are brought under the notice of the class ; large portions of the works of many of them are read ; and copious references are given by which the future inquiries of the student may be most effectually aided.

‘The *fourth* and *fifth* years are devoted chiefly to the study of the Scriptures. The principle on which the Theological tutor most scrupulously proceeds in this part of the course is, that while the student is furnished with such information as may enable him to read the Scriptures so as to understand them, no bias should be given to his mind that might incline him to adopt any particular system of religious faith ; but that he should be left at perfect liberty to examine, and to decide for himself. On this principle, the students are fully instructed, in the beginning of the *fourth* year of the course, in the sources and the rules of *criticism*, and also of *interpretation*, in reference to the Hebrew Scriptures : after which they proceed to the perusal and examination of the books of the Old Testament, in chronological order. They are thus enabled to acquire an accurate knowledge of the Mosaic dispensation, and of Jewish history and antiquities ; and are prepared, by their familiarity with the language of the Jewish Scriptures, to enter with great advantage on the study of the writings of the New Testament. This is the chief business of the *fifth* year ; at the commencement of which the attention of the students is directed to the sources and the rules of criticism, and then of interpretation, in reference to the Christian Scriptures. One of the three first Evangelists is then read—generally Luke—reference being constantly made to the other two ; after this the Gospel of John, the Acts of the Apostles, and the Epistles, in chronological order. The student being now supposed to have formed for himself some opinion concerning the most important doctrines, at least, of Christianity, a short course of lectures on some of the most interesting periods of ecclesiastical history is delivered ; with a view of pointing out the origin and progress of the most distinguished sects into which the Christian world has, at different times, been divided.’

ON THE ADMISSION OF DISSENTERS TO THE UNIVERSITY OF OXFORD.*

WE need hardly remark that the subject to which these two pamphlets refer is one of the highest importance in the eyes of all who feel any concern in the diffusion of knowledge, or in the recognition of the claims of all religious sects to a participation in the advantages of national institutions. It is not our intention to discuss the propriety of legislative assistance being given, and control being exercised, with respect to the education of the people, because we conceive it an admitted principle, by all who are best capable of judging, that these are matters which require national support and legislative superintendence. But questions have arisen as to the *mode* in which these principles are best carried into effect. The existing universities have for a long time had but a very limited influence as places of public instruction; and having been regulated by no other authority than that which exists within their own bodies, they have been in a great measure insensible to more enlarged views of the advantages which they might confer on the nation. Long habituated to regard themselves as the privileged seats of learning and education, they have come to imagine these privileges conferred upon them solely for their own benefit; and to infer, that having been so long their own legislators, they are actually exempt from the authority of the state. The spirit of exclusiveness has shown itself equally in their internal regulations, and in their ready adoption of those acts of the legislature which in former times chimed in so harmoniously with their own opinions and prejudices. But the moment anything like an inroad is threatened (though by the very same authority) on their exclusive domain, a cry is raised of tyranny, oppression, and vested rights.

We are aware that much difference of opinion prevails on the question between the Universities and the Dissenters, as to the particular *mode* in which the advantages of academical instruction, and the civil rights conferred by academical rank, may be best secured to them. But we do not think that any sensible and liberal-minded person can question the general principle, that to all such civil rights and privileges, persons of

* Thoughts on the Admission of Dissenters to the University of Oxford, and on the Establishment of a State Religion: in a Letter to a Dissenter. By the Rev. W. Sewell, M.A., Fellow and Tutor of Exeter College, Oxford. Talboys. 1834.

A Second Letter to a Dissenter on the Opposition of the University of Oxford to the Charter of the London College. By the same.

all persuasions ought, as fellow-subjects and citizens, to be freely admitted. The Universities are essentially *lay* corporations. The removal of tests and restrictions from all other lay corporations ought to apply equally to these. But religion, it is urged by the opponents to the Dissenters' claims, is an essential part of the University system ; and no other religion than *one* can be publicly recognized as a part of the system ; and that religion must be the religion of the Established Church. If we ask *why* it *must* be so, we are told, by the same authority, it is because the founders of the Universities so willed it. Here we dispute the fact : the founders (at least, by far the greater portion of them) endowed colleges for the Catholic Church. Some few, it is said, left their statutes so framed as to admit of alteration in this respect ; others, about the time of the Reformation, endowed them for Protestantism ; and some, still later, for the Established Church exclusively. All the old foundations were, however, made over to the use of the Protestant establishment, by those Acts of the legislature which successively established Protestantism as the religion of the nation. But even, independently of this, in all these cases (except possibly a few of the more recent), be it observed, the religion contemplated by the founder was the *religion of the nation*. There were then no Dissenters. The state of things is now altered : the Dissenters are numerous and powerful—formerly they were few, and chiefly of a class caring little about the advantages of learning—they now include a large portion of the highest intellect in the country. We will suppose, merely for argument's sake, the religious character of the colleges admitted ; what does it amount to but this ?—Colleges were endowed for the purpose of *education in the national religion* ; that religion was formerly *one*, it is now in *many divisions*. Ought this circumstance to make a difference ? ought it to hinder the just and equitable enjoyment of University advantages ? But if the *colleges* are religious, semi-monastic endowments, and open only to the members of the Church of England, still this rule will not apply to the *university*, which has, or at least ought to have, an existence distinct from the aggregate of colleges, which are but its dependencies—its boarding-houses. Suppose the colleges to be as exclusive as they please, there is no need that the university should be so. Its lectures, its examinations, its degrees, its prizes, its public and open scholarships, its professorships, might still be, and ought to be, free of access to all, without any religious test or qualification whatever. But there is a statute (and the university statutes, we are told, cannot be changed) which obliges every member of the university to be also a member of some college or hall, there to reside and

keep his terms, under the domestic instruction and superintendence of its tutors. Why not simply repeal this statute, and allow unattached members to reside in the town, under proper regulations, and let all public appointments, degrees, and exercises, be free from religious tests? The principle of separating the *colleges* as private subordinate institutions from the *University* as a public national institution for the purposes of general instruction, and the cultivation of the several departments of literature and science, contains within it the essential consideration on which all measures for the admission of Dissenters depend; and in this consideration all the practical obstacles in the mode of effecting the object are involved. If the principle of legislative interference with the Universities as national institutions be once established, all minor difficulties will soon disappear.

Mr. Sewell's object, in his first pamphlet, is to maintain exactly the opposite opinion to ours. His main argument turns upon the impossibility of allowing Dissenters to exist in Oxford, because it would be contrary to the most solemn and conscientious obligations of Church of England fellows and tutors, who would be in *duty bound* to use every effort to convert them; and, failing in this, to expel them. This is the very principle of the Inquisition; but we were not prepared to expect, that in the Church of England, and in the middle of the nineteenth century, there could be found a minister of Christianity to proclaim it. Yet the author has considerable kindness and affection for Dissenters; so, at least, he intimates in several passages.

We decline examining that part of Mr. Sewell's first pamphlet which is purely theologico-political, and relates to the claims of a state-establishment; we confine ourselves to those portions of his Letters which refer to the question of the admission of Dissenters to the Universities, with which alone, according to the plan of this Journal, we have properly anything to do. Mr. Sewell's argument throughout his first pamphlet is simply this: these things cannot be altered, because the University system *is* so, and therefore *ought to be* so. And the point principally insisted on is, that it is essentially a religious system, and therefore the admission of Dissenters is impracticable, even were it desirable; that is, *because* the sons of churchmen *must* be taught the doctrines of the church, as an essential part of their education, *therefore* the sons of dissenters cannot be taught anything. The tutors are *necessarily* members and generally clergymen of the church, *therefore*, no dissenter could conscientiously place his son under them. We imagine the dissenters might at least be allowed

to express *their* opinion on this point: if *they* see no difficulty in it, who shall object to it? But why must all tutors *necessarily* be clergymen, or even churchmen?—because the statutes ordain it:—and the statutes are unalterable.

After these views, it was hardly necessary for the author to make such a confession as he has done (p. 72):—"We are not yet indeed political economists: we have not yet learned to consider man as an arithmetical counter: we have not raised ourselves so far above the mists of old prejudices," &c. And again, "We study logic, in a very humble way; and certainly, our examples of reasoning are at times rather ludicrous and striking."

We feel no inclination to go more into the detail of the argument of Mr. Sewell's first pamphlet; the general character of it we have shown. We are not convinced by it ourselves, nor do we think it will convince anybody else, except those who are already of Mr. Sewell's own opinion.

We are ready to admit the real difficulties inherent in the details of any plan for the admission of Dissenters, arising out of the actual system of the University of Oxford; but these difficulties are not merely the subscriptions and declarations. If these were wholly done away, there remains the Chapel system, which in Oxford is regarded as an essential part or instrument of college discipline; next, the religious instruction, which is regularly given, at least in form, and regarded as an equally essential part of the tutorial course of instruction; then there is the examination in the rudiments of religion, considered to be the most essential part of the examination for the degree of B.A.; and lastly, there is a sort of general recognition of religion as the leading principle in all university institutions and forms whatsoever. All this is independent of the particular tendency to religious intolerance which may arise from the exclusive and proselytizing spirit of individual tutors, of whom, perhaps, few are so zealous as Mr. Sewell. And lastly, there is the general ascendancy of church principles, which will probably long remain, from the mere superiority of numbers, even supposing all exclusive statutes and regulations to be set aside. We do not deny that difficulties might occur as to the best mode of modifying the statutes, so as to accord with the more complete efficiency which would thus be given to the university system, and we admit that the ascendancy last spoken of, might always be obnoxious in the eyes of dissenters; but we contend that the prospect of such difficulties and objections ought never to hinder any truly liberal man from perceiving the justice of the dissenter's claim to

admission, from earnestly wishing and desiring the accomplishment of that object, or from using every effort to secure it partially, if it cannot be obtained wholly ; at least to remove as many objections as possible.

As Mr. Sewell's pamphlet may not be in the hands of all our readers, it is only fair that we should give a few specimens of his style of reasoning :—

' So long then as we regard religion and Christianity as parts of our morality and instruments of our correction (and when they cease to be so regarded, I know not what value they retain), so long the slightest article of faith connected with any such view must be to us necessary and essential. We can admit of no compromise, no latitude, no comprehension, no indulgence in acts, whatever may be our indulgence in thought. And therefore, when young men are brought here and placed in our hands for education, we wish to make them not merely learned, but good ; not merely good, but religious ; not merely religious, but Christians ; and not merely christians, but Churchmen.'

Churchmen, according to Mr. Sewell, are something more than Christians.

' Is it necessary for me now to explain why, consistently with her principles and duty, the University of Oxford cannot and ought not to consent to the admission of dissenters to its body ?'

Certainly not : Mr. Sewell has already told us he will admit of ' no compromise, no latitude,' &c.

' Even if you would send us your sons, and permit us, as we surely should endeavour, to attempt their conversion, we should be reluctant to bring within our walls such elements of religious dispute.'

A reluctance to allow discussion is not a very favourable symptom of the love of truth. If Mr. Sewell's religious opinions are true, they can sustain no harm from discussion.

' But if their conversion is prohibited, we will not consent to take the charge ; we will not affect to educate when the great end of education is excluded ; we will not pretend to control when the great engine of control is taken from our hands.' (First Letter, p. 19.)

To say ' we *will* not' is somewhat bold. Put the possible case that the law of the land were to require it : what would you do then ?

An answer to this question seems to be in some degree given by the following manifesto, which has been just put forth, (April 24th,) and in a few days received the signatures of nearly all the resident tutors, and many professors, and other graduates.

' To the Members of Convocation. .

' We, the undersigned Members of Convocation, having read the following Declaration, which is now in course of Signature by those who are *immediately connected with the Instruction and Discipline of the University of Oxford*, are anxious to express our approval of the same, and the concurrence of our feelings and opinions with those which are therein so seasonably and suitably expressed.

' The undersigned Members of the University of Oxford, immediately connected with the instruction and discipline of the place, make this public Declaration of their sentiments concerning the admission of Dissenters among them.

' They wish to state in the first place, that the University of Oxford has always considered Religion to be the foundation of all education; and they cannot themselves be parties to any system of instruction which does not rest upon this foundation.

' They also protest against the notion, that Religion can be taught on the vague and comprehensive principle of admitting persons of every creed. When they speak of Religion, they mean the doctrines of the Gospel, as revealed in the Bible, and as maintained by the Church of Christ in its best and purest times. They also believe in their consciences, that these doctrines are held by the Church of England as settled at the period of the Reformation; and as on the one hand they cannot allow these doctrines to be suppressed, so on the other they cannot consent that they should be explained or taught in any sense which is not in accordance with the recognized tenets of the Established Church.

' In thus stating it to be their solemn duty to provide for a Christian education, they feel that uniformity of faith upon essential points is absolutely necessary; and that the admission of persons who dissent from the Church of England would lead to the most disastrous consequences; that it would unsettle the minds of the younger members of the University; would raise up and continue a spirit of controversy which is at present unknown; and would tend to reduce Religion to an empty and unmeaning name, or to supplant it by scepticism and infidelity.

They therefore deem it their bounden duty to Almighty God, and to those committed to their charge, to continue their present system of religious instruction; and they hereby declare, that it is their determined purpose, to the utmost of their power, to maintain the same inviolate.

We will merely ask what is the meaning of the resolution so firmly maintained in the last sentence? Does it imply a determination to resist the law, if the admission of Dissenters become the law? And in what way is it intended to do this? If the

legislative measure be, in the first instance, so incomplete as to leave the tutors the means of defeating its spirit, of course the only result will be an amended measure in another session. Or, does it mean that, the moment such a measure is passed, they will all, with one consent, give up their tutorships? We hardly think they will do this.

On the following extract we make no comment. We really looked over the passage several times before we could believe our eyes. We looked for connexion with some fortunate 'if,' in which there is often so signal a virtue, but we were disappointed. The following are Mr. Sewell's plain, simple doctrines, by which he would govern all the world.

'I deny the right of liberty of conscience wholly and utterly. I deny the right of a child to poison itself; the right of a man to ruin himself; the right of a nation to indulge itself in any caprice or madness. I deny the right of heathens to remain in a state of idolatry. I deny the right of atheists to disbelieve in a God. I deny the right of any sect to depart one atom from the standard which I hold to be the truth of Christianity. And I deny the right of any legislative power, of any minister of God, of any individual on earth, to sanction or permit it, without using every means in their power to control and bring them back from their errors.' (First Letter, p. 96.)

In his second dissertation, Mr. Sewell informs us, that to enforce the admission of Dissenters is beyond the power of ministers. But why? From the fear of being left in a minority? Oh no:—but because 'it rests with the University, and the several colleges contained in it, to exclude whomsoever we choose;—until some legislative interference compel an entire surrender of our present privileges.' Or, in other words, it is beyond the power of ministers, till it is in their power. This is excellent logic, but the defiance which follows is better: 'history may teach, that such interferences in former times, and on very similar occasions, have not been altogether safe.' But to which party it will not be safe, the author seems not to have yet ascertained. Again; 'Whether the compulsion come from a single monarch, or a popular assembly, the tyranny is still the same. The country at present is not, I think, quite prepared for any such arbitrary measure.' Such a measure as he alludes to, when it has received the sanction of all three branches of the legislature, cannot surely be considered either arbitrary or tyrannical by such loyal subjects as the University of Oxford contains. By the time this is printed, perhaps the author will have an opportunity of judging how far the country, or one branch of the legislature at least, is prepared for such a measure.

Having dismissed the subject of the admission of Dissenters into the existing Universities, Mr. Sewell proceeds to consider the incorporation of the London College (as he calls it,) or the 'Society in Gower Street.' He begins his discussion with a candid avowal of his sentiments towards the Dissenters, which amounts exactly to this ;—that, so long as they submitted quietly to their grievances, he was graciously disposed to hold out to them his charitable toleration ; but now that they begin to be impatient and troublesome, he has no longer any consideration for them ; nay, he even begins to look on them with suspicion and alarm.

Then comes a grave declaration in the most serious tone, about the necessity of the University stating their reasons against any such innovation, in the most maturely considered manner, and it is followed by what is, with all solemnity, proposed as a specimen of the way in which such a manifesto should be framed.

We confess we began reading this, as we have sometimes unwarily been led to do a serious-looking paragraph in a newspaper, which we were sore vexed to find ending with Rowland's Kalydor, or Turner's jet blacking. After a most solemn preamble, the author runs off into such bantering levity as this :—speaking of the claims of the London University ;—

'Very little either of jealousy or fear mingles in our feelings towards that Institution. We very seldom think, and still more seldom speak of it. Neither the state of its funds, nor its progressive reputation, nor the distinguished character of its council or professors, give rise to any selfish anxiety for our own prosperity. It is a very elegant building. I wish it were finished, and could be placed in a more conspicuous position, as one of the greatest ornaments to our improving Metropolis. And it would seem a pity, as some reports have hinted, that it should be converted into a hospital ! &c. &c.' p. 3.

As the system adopted in that institution consists of public lectures in the different departments of literature and science, and not in a course of private tuition and religious instruction, such as is professed to be followed in the colleges in Oxford, the author cannot consent to allow it any claim to be considered a university system at all. He therefore studiously labours to represent it, as merely one of the numerous institutions which are established in the metropolis, and in other cities and towns. To show his profound contempt for these London institutions, he affects an ignorance of their names and localities ; those in the country are described in the following terms, doubtless meant to be very witty :—

'We must all be familiar with the little museums accumulated for the service of science, by the philosophers of all our country towns.

The stuffed ducks, the skeleton in the mahogany case, the starved cat and rat, which were found behind a wainscot, the broken potsherd from an old barrow, the tattooed head of a New Zealand chief, the very unpleasant looking lizards and snakes coiled up in their spirits of wine, the flint stones and cockle shells, not to mention the butterflies, and beetles, and bits of wood from Bonaparte's willow, and fragments of stone from the top of the great pyramid. All these illustrations of past and materials for future researches must be as well known to us, as they are in their several treasure houses to those indefatigable philosophers who, every returning month, prepare their copious papers, and, raised above their delighted audience, grind round the planets in an orrery, or electrify a dead frog for the advancement and diffusion of science. Nothing can be more innocent or ingenious. 'No man would wish to impede these toils for the happiness of mankind.' (p. 9.)

This absurd banter would be contemptible were it not for the heartless malevolence which it shows. Ridicule cast upon attempts, even were they ever so feeble and inefficient, to acquire knowledge by those whose situation and means allow them few facilities for doing so, comes with a singularly bad grace from a minister of the gospel, enjoying all the advantages of leisure afforded by a collegiate endowment.

We say, were those attempts ever so feeble. But Mr. Sewell is evidently writing on a subject of which he knows nothing at all. These provincial institutions for the promotion of science have done, and are doing, more towards the great end of intellectual, and we will add, too, of moral, and even, indirectly, religious enlightenment, than he and other academics, wrapped up in the self-sufficiency of fancied superiority, seem to be at all aware. From those very provincial institutions have come forth Priestley and Beddoes, Dalton and Davy: and they are at this moment, in all parts of the country, adorned by a number of real and unpretending cultivators of science, who are shedding a light over the country, which bids fair soon to equal any which shines forth from Exeter College (not excepting the brilliant theories of Dr. Nolan—*vide* his Bampton Lectures for 1833). Nay, it is this very instruction which has carried the general intellect of the country so decidedly in advance of many college-fellows.

But 'science, the science of physics,' is encompassed with 'perils,' says the author. We do not well make out his views: and of his enlightened notions of philosophy, and its mischievous tendency to irreligion, we find it somewhat difficult to give an adequate account, and must therefore refer our readers to the Second Letter, p. 5, *et seq.* Mr. Sewell, we think, will not gain credit for much liberality, though he makes a certain kind of profession of it; his intolerance and

love of persecution are too sincere to be disguised. 'A man of science and a Christian—let us venerate and place him, almost for our worship, on the highest throne of human glory. A man of science, and not a Christian—let us take him as a convict, branded, and chained, and watched—but still made to toil and dig for the good of mankind, with the whip always raised above his back to lash him into safety and submission.' Such is Mr. Sewell's liberality. If we venture to ask, by what right would you claim such power over a fellow creature, however false and obnoxious his opinions? He answers, 'This is our *duty* in this age of danger and temptation from reason.' The very plea of Cortez, in the conversion of the Americans by the rack. Duty is always the plea of the persecutor. Will the advocates of religion never open their eyes to the folly of decrying *reason* and carrying on the warfare against *intellect*? Will they always be so blind as not to perceive that their words may fairly bear an interpretation which we are sure they would object to? It might be said, that they declaim against reason because they have good ground to be afraid of it—that they decry intellect in the conscious want of it.

Another beautiful instance of liberality and consistency occurs, where, speaking of the great bulk of *Christian* Dissenters, the author observes, 'Let me say at once, all of them, *with the exception of Socinians* . . . let us willingly believe, dissent on strong feelings of religion.' Thus the title of Christian, half conceded to the Socinians, does not yet prove that they dissent on strong feelings of religion—they may be Christians, but have no religion. The author also speaks of his affection for the great body of conscientious Dissenters: he talks of 'loving them as Christians, while we oppose them as sectarians:' this is a nice and beautiful distinction. Again he asks, triumphantly, whether, among the supporters of the London University, 'there is one from any sect marked by strong and inflexible attachment to the principles of religion? Are they not chiefly Socinians—(I beg their pardon)—Unitarians? or, what is still worse, modern philosophers?'

'Who,' says the author, 'is the advocate of these and similar claims for equal civil privileges?—Is it a member of the Church of England?—is it a man of any faith or any church?—is it a Christian?—or is it a Dissenter?—or is it something worse?' We will answer him in a word:—it is all men of sense and liberality, who, whether members of this or that persuasion, established by law or not, claim no superiority over those of other persuasions, and therefore wish to see them all alike partake in those advantages which should be open to all.

With regard to Oxford, its condition and state of feeling, Mr. Sewell makes some extraordinary confessions, which we give in his own words, because we should not otherwise gain credit for a fair representation of his meaning:—‘There learning is by no means the grand object of our studies or ambition.’ . . . ‘Our present degrees, in fact, are very little valued as tests of learning.’ (p. 41). A man, of course, naturally wishes to know for what then they are valuable. The author considerably answers the question in p. 21. If the state ‘still connects with these titles any posts which are marks of its favour, still more which command the Church, is there not something like treachery in giving the pass-word to Dissenters; or rather, something like an open announcement that Churchman or Dissenter is all alike?’

‘Tros Tyriusve mihi nullo discrimine habetur.’

Is it not, in fact, the severing of ‘one more tie which binds the State to the Church, and the Church to the State?—and a tie of no little strength, but perhaps, if it be duly considered, the strongest and the best?’ Has the author really only just discovered, that if we are to go to first principles, that on which the Dissenters would claim admission to academic degrees is simply and precisely this, of standing on the same equal footing as fellow-citizens; nay, even as fellow-Christians, with Churchmen.

But he proceeds, ‘Let us not affect to disguise it—we may close our eyes, but others are wide awake: they know what they demand.’ These are indeed important truths, and no doubt will open the eyes of the academical dignitaries as wide as those of the Dissenters.

From a desire to do justice to the author’s learning and taste, we give an extract, characterized by that true sublimity which, as an eminent critic has laid it down, produces its effect by overwhelming the mind with the accumulation of images, till it loses all definite conception.

‘They feel the precious jewel, which is given them wrapped up in the soft, and smooth, and worthless coquetry of an enlightened liberality,—bachelors, masters, and doctors! Do we suppose these names, or all the alphabet of academic honours, is worth a straw in the eye of one who sees behind them all—the gap widening and widening, never to be closed again, between the legislature and its religion; the gap through which Dissenters are to pass into the honours and possessions of the state, marching in triumphal procession, and not seeing the shapes which follow close upon their heels, ready to expel them in turn—the shapes of anarchy, and atheism, and woe.’—p. 22.

The Dissenters, we believe, are already admitted to the

honours and emoluments of the state; and the author need not have spoken in the future tense. How they are to be expelled, we confess is somewhat inexplicable; especially by the still wider admission hinted at as likely to follow, but which, in truth, has taken place long ago. Men, destitute of *all* principle and *all* religion, have always been admissible, through all tests and oaths whatsoever, to all offices, not only in the state, but in the Universities and the Church too; and the fact is, the whole question ought to be put upon this ground,—the object ought to be the admission and protection of the conscientious of all denominations—the exclusion, if possible, of the unprincipled of all professions. Precisely the reverse has been the system hitherto acted on.

We should not be doing Mr. Sewell justice if we were to omit a magnificent, or rather a comical, passage (p. 25—the reader will judge which term is the more appropriate), about the conferring of honorary degrees by the university of Oxford upon Dalton and other distinguished philosophers, notwithstanding they were Dissenters, at the meeting of the British Association. A celebrated character observed to the author, on that occasion, ‘You will win the hearts of the Dissenters.’ This is indeed an exalted piece of liberality! Win the hearts of the Dissenters?—and by what? By saying, in effect, to them,—we exclude you from all our real and substantial advantages; yet we will not deny the compliment, which we are in the habit of paying to any man of rank who may ask for it, to one of the first philosophers in Europe, because he happens to be a Quaker. If this be liberality, Oxford is certainly not deficient in it. The eminent Dissenters who visited the university on the occasion alluded to, were received with much attention and hospitality; they were invited to dinners and breakfasts—they were treated in such a way, that really no distinction was made between them and Churchmen. But touch upon anything connected with the established system of the university, and the whole phalanx of bigotry is instantly in array; talk only of the privilege of Dissenters graduating and the alarm spreads like wildfire; hint at the removal of religious restrictions, and you will yourself run a chance of being set down as little better than (what forms the climax of orthodox objurgation)—a Socinian!

Mr. Sewell attaches great importance to the feeling of antiquity which pervades everything in the university of Oxford; its effect on the young students is magical—‘It sobers their minds, it feeds their imagination, it solemnizes their thoughts, it suspends over them a mystery of grandeur; which tells on

many a moral feeling, and kills many an unworthy thought: it gives them a willingness of submission,' &c. &c. If all this had come forth from the pen of some of the small fry of the literature of the metropolis, we should never have heard the last of the cockney school. It would have been set down as an effusion fit only for the album of some fair sentimentalist, full of the visions inspired by a recent *lionizing* of the classic groves and cloisters of *Alma mater*. We should like to know how much any young undergraduate, even among Mr. Sewell's own pupils, ever thinks of the antiquity of the regulations under which he lives, except to laugh at or abuse them.

But the master-key to everything great and good is, according to Mr. Sewell, the name and character of a *gentleman*. This is the real object to which all university regulations should be directed: to those who are gentlemen, and those alone, the benefits of the university ought to be confined; and, forasmuch as connexion with the aristocracy has a great tendency to form and promote this high character, the university ought to be exclusively aristocratic. To this purpose, all its institutions ought to be adapted: nay, this gentlemanlike spirit is the complete and sufficient substitute for learning, science, and even for *religion*.

'If ever a nation has risen to a just and a permanent glory, it has risen by this spirit of a gentleman. It is the substitute of nature, the substitute supplied to the world through the spontaneous arrangements of society, for that better soul of Christianity, which God in an exact analogy supplies through the institutions of his church. We possessed it in this country, possess it still, to a greater degree, and over a wider extent, than any other country upon earth. It is the foster-sister of religion, and grew up beneath the same wing; and if we lose it, lose it with our religion, where are we to look for its like? If we think that mere intellect can supply it, we are indeed mistaken. A nation of Newtons could no more generate a gentleman, than a nation of infidels could create a Christian. It is blood, birth, the very accident of blood and birth, old names, venerable inheritances, &c., &c.' (p. 37.)

As the feeling of birth and the honour of a gentleman are substitutes for religion among the higher classes, so, Mr. Sewell informs us, as we descend in the scale towards the baser portion of the human creation, these high principles are 'wholly and completely supplied, and with precisely the same effect, by the spirit of religion.' Had this come from a Professor of the London University, it would be branded as downright infidelity. Voltaire built a church for the poor; and many unbelievers have

said, religion is a very good thing for the lower classes,—but the higher, endued with the inherent feelings of gentlemen, do not need it. Such is precisely the sentiment now uttered by a Reverend Divine of the Church of England, the advocate of orthodoxy, a tutor of the young aristocracy, and of the aspirant for the ministry of the church: he advocates religious exclusiveness in the University, and compulsory attendance at chapel; because religion is a good thing for those who have no better or higher principle to guide them. Its influence (especially when thus inculcated) stands in the stead of gentlemanly feeling, and greatly facilitates the keeping up of academical discipline.

We are quite aware that there is, and always has existed, a very close attachment of the whole body of tutors to young men of rank and high connexions; more especially when the aristocratic feeling fosters religion in the shape of rich livings: it would indeed be hard to deny it the characteristic of true piety and orthodoxy, when it so substantially provides for both. Our author pithily observes, that where it is wanting, the work of instruction goes on very unpleasantly. A high born youth he represents as the most compliant and easily led, the most deferent to the recommendation of the tutor, and that soon (for obvious reasons) they become quite friends together. The same thing is true (as to docility, &c.) in a less degree with inferior youths, who have *only* religion to recommend them. In a word, the system is beautiful in itself, and more beautifully disclosed, as peeping out half-veiled from the rich metaphors of Mr. Sewell's periods.

Mr. Sewell professes to be a believer in Christianity and a religious man; nor will we insinuate that he is not sincere in his profession. That can only be known to himself. But there is no indication in his pamphlets of that religious feeling which has warmed so many true believers, and taught them to extend to all the human race the kindly sympathies and beneficent practices which were inculcated by the founder of Christianity. We quarrel with no man for his religious belief; all that we require is sincerity, a correspondence between professions and practice, and an observance of the rule of doing to others as we would wish them to do to us. We have not discovered in Mr. Sewell's Letters any attention to these principles.

The admission of Dissenters, it is contended, would be encountered by many practical difficulties from the whole form and circumstances of the present collegiate system. This, we must own, to our apprehension, so far from being an objection, would be rather a recommendation, since it will add one more

powerful reason to those already existing, which point out the necessity for great amendments in all parts of the system.

It is due to the author to remark, that there appears to be one argument supplied by the pamphlets before us, which really, as far as it goes, may induce a doubt as to the desirableness of the object which the Dissenters seek. If Mr. Sewell were a fair specimen of an Oxford tutor; if his learning, his discernment, his style, and his opinions, were fair samples of the acquirements made under that system which he advocates, we can only say, we think the Dissenters really lose very little by exclusion from its advantages, and might find much better instruction among themselves.

MILITARY AND NAVAL EDUCATION.*

THE length of Major Lachlan's title-page has at least the advantage of informing the reader pretty distinctly what the subject of his pamphlet is. We do not propose to examine the data by which the writer attempts to show the practicability of his scheme, as far as raising the necessary funds is concerned, because we consider the money a secondary matter in all undertakings of this kind. If all the officers of the service were fully impressed with a sense of the importance of public schools for their sons and daughters, there is no doubt that the necessary funds could soon be raised. The first and great difficulty is, to produce a strong conviction of the necessity of establishing such institutions; when this is overcome, there remains the second difficulty of bringing persons to co-operate with perfect sincerity and good faith. These two difficulties lie at the bottom of all attempts by individuals to improve the education of this country; the money difficulty, we believe, is quite a secondary one. In the case of officers, for instance, whatever sum they can now spare for the education of their children, they could also spare for the purpose of supporting any public institution in which they might be educated; and with this additional advantage, resulting from the lower price attendant on such co-operation, that the benefits of instruction might be enjoyed for a longer period by those children who now often receive a very limited

* Revived Thoughts, on the Foundation of a Great National Institution, intended more especially for the Reception of Orphan Children of Officers of the British Army; but so constituted, as to form, at the same time, a highly respectable yet economical Public Seminary, for the Education of Officers' Sons and Daughters in general. By R. Lachlan, (late) Major 17th Regiment. Plymouth, 1834.

education, and would also be extended to others who, under present circumstances, must go almost altogether without any good education.

It is only of late years that the importance of universal education has been fully discussed or fairly recognized; the truth of this fundamental principle is daily, though perhaps slowly, gaining ground. It will be a further step gained, when it shall be admitted, that the superintendence of education ought to be a branch of public administration; for without the establishment of this second principle, we do not expect any great improvements in our system of instruction. At present the *necessity* for giving the poor a better education seems to be pretty generally admitted, but the education of the *poor* is the limit of what many friends to education propose; they seem to think that the classes who can afford to pay for instruction can procure for money all that they want. We admit the necessity, under actual circumstances, of providing first for the poorest classes, but we contend that the classes above the poorer stand as much in need of a good education as the poor themselves, and that they have almost as great difficulty in getting it. The want of cheap and good schools for that numerous body in England, which is comprehended under the general name of the *middle classes*, is so urgent, and the difficulty of making any important change by individual exertion is so great, that all the true friends to education look anxiously forward to such a change in public opinion as shall bring about the establishment of a department of Public Instruction.

While many of the middling classes complain of the want of good and cheap education for their children, their complaints attract little attention, because they assume no definite form, and are confined to individual expressions of dissatisfaction. It is different, however, with the army or navy. The officers in these two bodies are united by so many ties, they have so many common feelings and sympathies, that any inconvenience felt by them individually, is pretty sure to become a subject of discussion among the service generally. Such a subject of common interest and sympathy among military and naval officers is the education of their children. Perhaps few members of society are often placed in more trying and painful situations. Brought up to a profession which requires them to live in a manner often ill suited to their scanty resources, exposed to the loss of life and health in battle or on unhealthy foreign stations, and most frequently deprived of the opportunity of personally superintending the education of their children, or of providing for them in case of sudden death, it certainly appears that no body of men have so strong a motive for lightening the

burden which bears so heavy on each, by availing themselves of the strength which arises from the union of all. Nor does the argument apply with less force to half-pay officers and others resident at home; they wish to give their children the advantage of a good and cheap education, which we believe they can rarely find in England, and therefore many of them seek it, though unwillingly, abroad.

The first proposition in Major Lachlan's pamphlet (p. 4.) is the establishment 'of a respectable and comfortable home for the *unprotected orphan children* of all ranks of commissioned officers, in the British army, free of expense, and for whose reception it should be open, from the unfortunate moment of parental bereavement, up to a suitable age for commencing their struggles through life—say sixteen years—subject to rules and regulations to be hereafter considered.' The second proposition refers to the respectable establishment in life of all such orphans of both sexes, at the age of sixteen, as may be left altogether dependent on the institution; and the third is, 'to establish a most respectable yet economical seminary, for the reception and education of the children of military officers in general, but more especially those belonging to corps serving abroad, &c.'

That military men are particularly interested in these propositions hardly needs remark. In case of their premature death, or even their long residence on a foreign station, to whom could they intrust their children with such confidence as to a well-directed public establishment? In some rare instances, friends may be found faithfully to discharge the duty of a parent, who is either dead or in a foreign land; but such cases are exceptions: and what security has an absent parent, in general, that his children are not either ill-treated and allowed to acquire the most vicious habits; or, should they meet with kind-hearted guardians, what security is there against their being spoiled by carelessness or indulgence? An orphan institution then for the children of British officers, founded on sound principles and directed by honourable and upright men, would be the best asylum for those who are unfortunately deprived of their parents; and a well conducted school for the children of living officers, and especially of those on foreign stations, would tend more than anything else to diminish the solicitude which must often oppress the heart of an anxious parent when unavoidably separated from his children. There might be difficulties, as the author states, in the first establishment of such an institution, but he endeavours to show, and apparently satisfactorily, that it would be by no means difficult to provide for the current expenses at least.

‘Taking the fundamental regulations of the East India Company’s officers’ meritorious orphan institutions in India as, so far, a long tried, successful, *practical* guide, can it be doubted that an annual contribution of *one day’s pay*, or little more than $\frac{1}{4}$ per cent., would be most cheerfully bestowed towards, so desirable an object by *every officer of the British army whether on full or half-pay*? * In which case, from that single source alone (supposing the officers to be between 14,000 or 15,000) would at once be created an average annual income of near 6000*l*.’

It is next proposed, that the married members of the service should contribute two additional days’ pay per annum, from which it is calculated, on the supposition of $\frac{1}{4}$ th of the officers of the army being married, that an additional annual income of 1400*l*. to 1500*l*. would arise.

As to the institution for the education of officers’ children, the writer proposes that the charge should be 18*l*. for a boy, and 14*l*. for a girl; or 30*l*. for two boys, and 24*l*. for two girls, exclusive of clothing, which appears to us a less sum than the cost of educating such boys or girls would come to, and therefore the deficiency would have to be supplied by subscription or other means.

‘Taking 16*l*. as the probable medium rate, and that *one in every* twenty officers sent one pupil, making 750 in all, it follows that a further addition to the funds would thereby be accumulated of about 12,000*l*. per annum.’

Such an establishment as the orphan institution proposed by Major Lachlan might be open to abuse, if its constitution were not sound. One probable objection is met by the writer thus :

‘It might be advisable, with a view of, in some degree, discouraging inconsiderate early marriages, and checking undue demands upon the funds from such a cause, that no officer should be entitled to claim the benefits of the *Orphan* branch of the institution for his children, until he shall have either actually served *seven* years, or attained the age of twenty-five, except under very particular circumstances, the merits of which might be left to the decision of the council or committee of management.’

It is not our intention, as we said, to go into the details of Major Lachlan’s pamphlet, which we recommend strongly to the perusal of all military officers. That the design is good, and the object of the highest importance, no man can for a moment doubt. The general tenor of the writer’s remarks is judicious, and he is evidently one of those people (of whom

* Every officer of the East India army, on entering the service, is bound to contribute towards the maintenance of this laudable establishment, in proportion to his rank—subalterns paying 3 rupees; captains 6 rupees; and majors 9 rupees per mensem; or about $1\frac{1}{4}$ per cent. on their annual income—about five times more than what is above proposed.

there are unfortunately too few we fear, for the immediate success of his scheme) who is ardent and sincere in the cause which he advocates, and whose zeal is created by profound convictions.

The officers, both naval and military, stationed at different places in the island, have already felt the importance of exerting themselves to procure for their children a good education at a cheap rate. The consequence of this has been the establishment in several places, for instance at Chatham and Rochester, of proprietary schools, in which the children of officers, as well as those of other parents, receive a much cheaper and better education than is given either at the old country grammar schools, or in the ordinary boarding schools.

In advocating the establishment of such an institution as Major Lachlan proposes, we do not forget how much better it would be if all the middling classes, including military and naval officers, could unite in the formation of such institutions, wherever they are wanted. As the children of officers are not by any means, as a general rule, brought up to the profession of their parents, their education will have nothing of a professional character about it; and it is obviously better for them to mingle with boys of various classes in life, than altogether with those of one profession. In the present state of affairs, however, while education is still no part of public administration, it is probably more easy for the exertions of individuals to effect an important object when they confine themselves, as Major Lachlan does, to addressing a body who are peculiarly interested in the formation of such institutions, than if they were to make a general appeal to all classes.

In our fifth Number we made some remarks on the project of the Naval School, an institution which, since that time, has been fully established, and is now in operation. We have no means of knowing, at least in any detailed way, how far it has answered the views of its founders; but the design appeared to us then a good one. It might be well worth the consideration of naval and military officers, if both parties would not gain by uniting their strength in the establishment of any new institution; and indeed the co-operation of these two classes with those of other liberal professions might lead to the establishment of such a school as would eventually be a model for the country. It is not possible, nor, if possible, is it profitable, for all the sons of military and naval officers, of members of the medical profession, of clergymen, lawyers, and gentlemen of moderate fixed income, to be brought up to the profession of their parents, or to the enjoyment of ease without labour. Many of them must, and more of them ought to be

brought up to those various branches of business, which are not included in the general term of *professional* occupations. A large part of such youths would be more usefully and honourably employed in passing an apprenticeship after having had a suitable education, and thus preparing themselves for some department of business, than in receiving a Latin and Greek education, in which Latin and Greek are not learned, and little besides is attempted to be taught. It is a further disadvantage of the exclusive Latin and Greek education that at present it is associated with certain ideas of self-importance, and of contempt for many of the less ambitious walks of life: it tends to raise the views of *all* to professional pursuits which cause much immediate expense, accompanied with only remote profit, doubtful success even for the clever and the industrious, and certain failure to those not gifted with at least moderate talent and persevering industry.

At the present time, the education of the classes to which we refer is preposterously *one-sided*; all or nearly all Latin and Greek often ill-taught, with a general neglect of really necessary knowledge, and a total neglect of the important principle of giving to boys that education which will be useful to them and adapted to their probable condition in life. In addition to this, the cost is considerably greater than it need be, owing partly to the *number* of establishments for education being out of all proportion to what is wanted. Each has its own house and teachers to support, with a profit to the proprietor, and other expenses incident to each individual establishment, a large part of which might be saved by institutions on a more extended scale. We are informed by a gentleman who has had experience in these matters, that in a school of 200 boys, the annual charge for the food, education, and books need not be more than 24*l.* 10*s.* per annum; not including the rent of the establishment, outfit, and repairs; and that, with proper economy, it might be done even for less. If the middle classes could secure to their sons, for 24*l.* or even 30*l.* per annum, a *good* education, instead of the bad one for which at present they often give 60*l.* or more, the advantage is too great not to excite a strong desire to possess it.

When the middle classes of this country are more fully impressed with the immense advantages which they may gain by throwing off the anti-social and exclusive opinions to which they sacrifice so much of their true interest and happiness, we may expect and hope to see every county provided with at least one large school or college, which shall give to the children of the middle classes that kind of education which is suited to their probable condition in after life. Such establishments

should be essentially public, as far as superintendence is concerned, and open to all who can pay for them. The religious differences need cause no difficulty; children must be brought up in some religion; and the simplest rule is, for each child to be taught the tenets which his parents profess. This could be effected without any difficulty.

That which Major Lachlan recommends as so important to the orphan children of military officers, the establishment of an Orphan Institution, is equally felt to be an urgent want by other members of society; and not only by those who are in moderate circumstances, but by those who have the command of wealth.

Children who unfortunately lose both their parents at an early age run great risk of being entirely spoiled; their condition, if they are well provided for, is sometimes not a more fortunate one than if they were left nearly destitute. In the one case, the want of a proper guardian, and, as sometimes happens, the early command of too much money, may prove as injurious to the formation of a good character, as the disadvantages inseparable from being left in a needy condition. If there were institutions to which a parent might with confidence entrust the education of the children whom he leaves, the whole community would gain by such an arrangement. The less wealthy might contribute an annual sum during life, in order to give them the advantage of having their children educated there, if they themselves should die early, and the wealthy might of course secure the same advantage in more ways than one. Such a plan is only a life insurance, with a provision for the education of orphan children.

That such a want exists in the community, many persons' experience may probably convince them, by some unfortunate instances which they may recollect of children who have been greatly neglected after the death of their parents. In the military profession, the want may be more urgent than in any other, but it is precisely the same in principle as that which other classes also feel.

In the numerous schemes which are proposed at the present day, relative to improvements in education, there is no doubt much that is of little value; much also that is valuable, is difficult to reduce to practice. But this is no reason for treating with neglect the plans of well meaning people, from a combination of which good often comes, or at least appears in the shape of a small residuum, after the anticipations of enthusiasm have evaporated; nor is it any objection to attempting such a scheme as Major Lachlan's, which is undoubtedly good in design, that it may be very difficult to carry into effect. It

would be no cheering reflexion if a man could convince himself that much of our social life, and especially all that concerns education, is not capable of great amelioration ; capable also of being made a branch of state polity, and of diffusing through all classes the vivifying effects of sound knowledge and kindly sympathies. To what purpose do we all live together in a community, except to render one another mutual service—to obtain that by union which we cannot get without it, or only imperfectly, and at a dearer rate ?

REVIEWS.

CAMBRIDGE DIFFERENTIAL NOTATION.

On the Notation of the Differential Calculus, adopted in some works lately published at Cambridge.

So long as the notation which forms the subject of this article remained confined to a few elementary works, there was little need for any one who valued the high and increasing scientific character of the University, to do more than regret the unnecessary trouble which would be imposed upon those learners, who should, after being trained in the new system, attempt to read the works of Lagrange, Laplace, or Poisson. But the occurrence of the new language in the public examination papers for the present year, as given in the Cambridge Calendar, has clothed the innovation with another character; and, though we confess we have not much fear, has led us to think there may possibly be danger of the harmony being interrupted which at present exists between the English and foreign scientific language. We cannot abstain from offering some observations upon the inconvenience which would result from such a change; but, to avoid any particular remarks, we shall not mention even the names of the authors to whom we refer. They are very worthy sons of their *Alma mater*, evidently masters of their subject, but led aside on this particular point, as appears to us, not by any false mathematical views, but by a wrong estimate of the balance of convenience and inconvenience.

The simultaneous invention of the theory of fluxions by Newton, and of the differential calculus by Leibnitz, was rich in useful consequences, by the various lights in which it caused every question to be viewed. But the difference of notation was an evil which, to this country, more than counterbalanced all the advantages. The whole continent adopted the symbols of Leibnitz; the English retained those of Newton, and gradually lost their mathematical character. The reason is obvious enough: our neighbours, with a more general and powerful notation, could easily translate all that was done in England; while we, on the contrary, could not, without great difficulty, make the language of fluxions tell us all that was discovered abroad. They had also the advantage of numbers and international communication; we could hardly read their writings, and could not, or at least did not, introduce their new and powerful methods of investigation. And to increase the difficulty, any attempt

at innovation was considered as a sin against the memory of Newton.

The University of Cambridge first broke through the mist which hid the whole continent from our view. In 1803, Mr. Woodhouse published his *Principles of Analytical Calculation*, in which the notation of Leibnitz was explained and dwelt upon. The impulse was thus given, though not with very great force. In 1813, it appeared from the *Memoirs of the Analytical Society*, a body of juniors, among whom were Messrs. Herschel, Peacock and Babbage, that the change had several zealous advocates. In 1816, these gentlemen published a translation of Lacroix's *Differential Calculus*, with a volume of examples, and in 1817, the second named introduced the *Differential Calculus* formally into the public examinations. Since that time the new system must be considered as established.

That the differential notation possessed many advantages over the fluxional was soon almost universally admitted. But this, in our opinion, would alone have been but a poor defence of the change. Had the question been upon a matter of reasoning, we need hardly say, that the united opinion of European mathematicians should not have influenced an examiner, further than to induce him to look very narrowly, and be more than commonly sure of his ground, for his own sake, before he ventured to differ from so large a majority of thinking men. But on a question of language, that of the majority is in most cases the best, because it is that of the majority. It is essential that the scientific communication of all countries should be as open as possible; and we feel very sure, that had the notation of fluxions prevailed over the continent at the period of which we have been speaking, no one of those who were instrumental in promoting the Cambridge reformation would have called it by that name, or put his hand to the work.

And it must be observed, that the change which has produced such beneficial consequences appears, at the first glance, a very trifling one. We write the notation of fluxions and differentials in a few cases :

fluxions	$\frac{y}{x}$	$\frac{y}{x}$		
	$x \propto$			
differentials	$\frac{dy}{dx}$	$\frac{d^2y}{dx^2}$	$\frac{d^2y}{dx \, dz}$	$\frac{d^3y}{dx^3 \, dz}$

It should seem then that the two notations may be reduced to perfect coincidence, by so slight a convention as agreeing

that a dot above a letter shall mean that *d* is to be read before it; which does not apparently require more effort than to recollect, that in old printing of Latin works, a circumflex above a vowel means that *m* is to be read after it. But this little difference widened the straits of Dover many thousand times, so far as the mathematical sciences were concerned; which is a very strong argument against any variation, however small, from universal practice. At the same time it serves to show, that those who are determined to innovate, may as well at once carry their system to the very furthest point their fancy or judgment will let them go.

Suppose that the inhabitants of continental Europe had, by some circumstance or other, come to speak a common tongue—that the English, sensible of the facilities which their accession to the same would procure for themselves, had, with great pains, educated an entire generation in the new language, so that the old had been entirely thrown aside: what should we say to an attempt to invent and introduce a third, which had never, till then, existed in any country, simply because the framers thought their own invention more expressive or more beautiful? We should laugh, and say they never could succeed; but unfortunately, the case before us, to which the preceding bears great analogy, is one in which they *may* succeed, if not checked in time. And unless it is to be granted that Cambridge can preserve its scientific reputation and utility by itself, without any communication with foreign, or even with the rest of British science, it behoves those whose influence may be of use, to express their opinion on the subject. We have elsewhere (vol. iii. p. 276) advocated that part of the University system, which consists in non-interference with college tuition, and we should deprecate any public attempt, on the part of the whole corporation, either to aid or obstruct anything of the kind. Discussion and example must be the influences employed, and we hope that there are many in the University, whose authority will have weight, and who will do one of two things: either openly declare themselves in favour of the new system, to the end that men of science throughout Europe may know by how great an authority the change is recommended, and may be induced to consider the propriety of imitation; or at once to oppose a measure which cannot be of little consequence either way, but must be either very good or very bad. Neutrality on their parts will lead to an inference—either that they are indifferent to the University system, which is not true—or that they despise the attempt and those who make it, which ought not to be true, for the change certainly comes upon us recommended

by men of talent, and busily employed in writing elementary works for the use of the students in the University.

The new notation is one to which no objection could have been advanced a hundred years ago, though we cannot but declare that we think we should, even upon an unprejudiced examination, have preferred that of Leibnitz. It will be best understood by making a comparison of the two.

Leibnitz	$\frac{dy}{dx}$	$\frac{dy}{dz}$	$\frac{d^2y}{dx^2}$	$\frac{d^3y}{dx.dz}$
New Cambridge system	$d_x y$	$d_z y$	$d_x^2 y$	$d_x d_z y$

We now come to the arguments adduced in favour of the change, which we take from a work entitled *On the Notation of the Differential Calculus*: Deighton, Cambridge, 1832. On looking through the tract, we see with some satisfaction, that its intelligent author does not seem to feel quite sure the University will see exactly where the beauties of his system lie, unless he points out where and what they are to admire. If there be anything that carries conviction in one moment to the mind, it is a real improvement of mathematical notation. The successive authors who brought a^a into its present form through the following stages; *a cubo-quadratum aaaaaa*; a^a ; never needed even a note of exclamation to call the attention of their readers to the convenience of each step. But in the tract before us, we are shown where we are to find ‘no ambiguity or clumsiness,’—where there is ‘perspicuity and neatness,’—where the latter becomes ‘still more simple and elegant,’—where ‘it is impossible to conceive a more *perfect* notation.’ And as to the system of Leibnitz we are told, for fear we should not find out—where it is ‘inconsistent with itself,’—where ‘ridiculous subterfuges’ have been used—and where it is ‘a matter of wonder that that notation has not been long ago banished.’ All this we see with satisfaction, for we always suspect the weak point where we see most parade of attack and defence. We shall now, without a word of either admiration or censure, proceed to state why we think the new system not preferable to that of Leibnitz on any point, and inferior to it in several.

Firstly, the weak points of the notation of Leibnitz seem to us to be faithfully preserved in the new system. Let us take an example from our tract:—

‘ z being a function of x and y , two independent quantities, the following equation is said to express the connexion between $\frac{dz}{dx}$ and $\frac{dz}{dy}$

$$\frac{dz}{dx} = \frac{dz}{dx} + \frac{dz}{dy} \cdot \frac{dy}{dx} \dots (1)$$

from which we should naturally conclude that

$$\frac{dz}{dy} \cdot \frac{dy}{dx}$$

Now we ask what connexion does this establish between $\frac{dz}{dx}$ and $\frac{dz}{dy}$? —Certainly none. In order however to explain how equation (1) does represent such a connexion, we are told that " $\frac{dz}{dx}$ on the left hand side of the equation does not mean the same thing as $\frac{dz}{dx}$ on the right hand side," an explanation not likely to be very satisfactory to a learner.'

This instance is taken from a work 'the title of which,' says the author, 'it is not necessary to mention.' Here we differ: we think it was *very* necessary to mention the author of the work, that the opponents of the new system might know whether he was one whom they would accept as a fair stater of their case. If any author of reputation has made such an explanation, which may be the case, surely the author of our tract is aware that ninety-nine out of a hundred would not follow him. Has the author of the tract never seen

$$\frac{d.z}{dx} \quad \frac{d(z)}{dx} \quad \frac{d}{dx} z \quad \text{or} \quad \frac{1}{dx} dz$$

purposely employed to distinguish the $\frac{dz}{dx}$ on the first side from that on the second? Let him consult the Cambridge translation of Lacroix, page 158, where he will see $\frac{du}{dx} + \frac{du}{dy} \frac{dy}{dx}$ represented, not by $\frac{du}{dx}$, but by $\frac{d(n)}{dx}$.

But this is not our strongest objection to the paragraph cited. We see in it that the author has not chosen to bring the new system into juxtaposition even with his own unfair specimen of the old. On looking through the tract we cannot find a single reservation which should hinder us from supposing that his own method of writing the equation (1) would be

$$d_x z = d_x z + d_y z d_x y$$

which is liable to his own objection. If he prefer

$$d_x(z) = d_x z + d_y z d_x y$$

he does no more than, as he ought to have stated, is *almost* (but for his own quotation, as far as we know, *quite*) universally done in the old system.

Secondly, our author remarks:—

‘At page 175 of the Cambridge translation of *Lacroix’s* Differential and Integral Calculus, we have these two equations,

$$\frac{du}{dx} + \frac{du}{dz} \cdot \frac{dz}{dx} = 0, \text{ and } \frac{du}{dy} + \frac{du}{dz} \cdot \frac{dz}{dy} = 0$$

on which the author remarks, “the dz of the first equation must not be *confounded* with that of the second.” Now we ask what is there to distinguish dz in the one, from dz in the other?—Nothing. In fact, this remark alone ought to have been sufficient to demonstrate the necessity of an improvement in the notation. A little below, in the same page, we find the two following *explanatory* equations,

$$dz = \frac{dz}{dx} dx \text{ and } dz = \frac{dz}{dy} dy$$

which we hold to be utterly *unintelligible*, though they are given by way of *explaining* the mystery of their predecessors above.

On this, we first beg to assure the author, that we do not mean to charge him with intentional unfairness. The more than common evidence of carelessness in his quotation saves him from any such imputation. He is labouring under a prepossession which prevents him from reading correctly anything written in the notation of Leibnitz: in proof of which, we give the whole passage from the Cambridge translation, recommending him strongly to be very careful in future how he quotes.

‘The dz of the first equation must not be confounded with that of the second; for they are both only partial differentials, as has been remarked in No. 120: the complete differential, which is the sum of the terms of the first order, is

$$dz = \frac{dz}{dx} dx + \frac{dz}{dy} dy = p dx + q dy$$

p representing $\frac{dz}{dx}$ and q representing $\frac{dz}{dy}$.

When we have simply $dz = p dx$, dz is the differential of the ordinate of the section parallel to the plane of x and z ; and similarly $dz = q dy$ is that of the ordinate of the section parallel to the plane of y and z .

Where are the *explanatory* equations? We cannot find them in any part of the chapter from which he quotes. The author should, in fairness, have carried his first quotation as far as ‘No. 120,’ in the preceding: for there, and there the student is told to refer, would be found,

‘In general, when a function of several variables is concerned, it should be remembered, that in $\frac{dz}{dx}$, dz is the partial differential of z relative to x , whilst in $\frac{dz}{dy}$, dz is the partial differential relative to y .’

We are not inclined to admit, with the author, that there is *nothing* to distinguish dz in the first equation from dz in the second, when it is most specifically laid down that the first is never to appear except over dx , or the second except over dy . A lame distinction he may think it, but surely it is a distinction. Would he say that there was nothing to distinguish two perfectly similar horses, when it was always agreed and kept to, that one should wear a white saddle, and the other a black one? The saddle might certainly be put on the wrong horse, or it might be that some spectators would be willing to swear black was white, but what argument can be drawn from that against $\frac{dz}{dx}$ and $\frac{dz}{dy}$ which does not more strongly apply to $d_x z$ and $d_y z$, on account of the diminished size of the sole distinction, the x and y ?

The only argument against the usual form is, that from $\frac{dz}{dx} = p$ it is not allowable to deduce $dz = p dx$ because then dz , being reft of that distinction which explains what dz it is, may be mistaken for another dz . The answer to this is, that for that very reason $dz = p dx$ never is deduced, or at least, if, on some rare occasion, it should be necessary, either special attention is paid not to make any mistake, or, which is better, the equation is written $\frac{dz}{dx} \cdot dx = p dx$; so that the algebraical

multiplication of $\frac{dz}{dx}$ and dx is denoted, but not reduced to its simplest form. Far from thinking this a 'ridiculous subterfuge,' our opinion is, that it is one of the most happy refinements which have attended the progress of mathematical language: and we judge it, not by its appearance, but by the actual consequences which have followed from its use, and the great practical facilities which we have found it afford. At the same time $d_x z$ is in no ways inferior, so far as we have yet considered the subject: and this brings us from the negation of inferiority in the old system to those points on which we assert its superiority.

The system of Leibnitz is superior to the new one in legibility. It will be admitted that x in $\frac{dz}{dx}$ is much more easily read than in $d_x z$; and this becomes of consequence, when it is considered that the x is the sole distinction in both cases between one dz and another. But this, though of considerable importance, does not require dwelling upon.

The new system commits breaches of analogy which are not to be found in the old one. We quote an instance from our tract.

$$du = d_x u \cdot dx + d_y u \, dy + d_z u \, dz + \dots$$

‘It is impossible to conceive a more *perfect* notation than this.’

Perfectly possible, we reply, and for the following reasons. In mathematical language, it is desirable that things which are very unlike in character should have symbols which are also very unlike in form. Now, there is great likeness between du and $d_x u$; a small omission of the pen, or too quick a glance of the eye, would confound them. But du is an increment which may be made as small as we please, and of which it is repeatedly necessary to suppose that it should diminish without limit. But $d_x u$ is, in the theory of limits, not a diminishing variable, but the ratio of two diminishing variables, which ratio cannot be made to diminish without limit, except in certain cases: in the theory of expansions it is the algebraical co-efficient of a development. We must then put this strongly, that considering the very great difference between the meanings of du and $d_x u$, there is not sufficient difference between the symbols.

Again, in every other case of indices, whether written above or below the letter, it so happens that a and a are so connected, that a is a_1 with the figure omitted. Thus when $n = 1$ $a^n = a_1$ which is generally written a ; and in the series of co-efficients $a_1 a_2 a_3$ &c., the first is frequently written a , though very often the breach of analogy a, a_1, a_2 , &c., is committed. But even in the latter case a here stands for a_0 , and if a_n be a function of n , is what a_n becomes when $n = 0$. Let us now apply the same extension to $d_x u$: in this case, du ought to stand for the differential co-efficient of u with respect to *one*; an absurdity, since *one* is not a variable. We must, therefore, protest against $d_x u$, as a breach of analogy, which may hereafter stop the progress of discovery. Many of our readers must know how much the perfect symmetry of algebraical language has hitherto aided investigation.

If the predominant idea in the mind of the mathematician, when he sees the letter d , is not to be—that the letter which follows it has received an increment, which increment is either infinitely small, in the incorrect language of one system, or allowed to be diminished to any extent, in that of another—if such is not to be his notion, he must not read the mathematical works of Euler, D’Alembert, Clairaut, Legendre, Lagrange, Laplace, Poisson, Cauchy, &c., &c., or those of our most celebrated living English authors. For he cannot read these without

retaining an idea which runs through them all. In truth, we believe that, in the closet, the mathematician, in nine cases out of ten, speaks to himself in the language of infinitely small quantities. This theory has the advantage of a peculiar simplicity, from and after the first step, which is erroneous. But the error is one rather of language than of principle, in the opinion of many : and it is certain that it can always be corrected at any part of the process, requiring only circumlocution to make the very same step with the very same symbols, in a manner perfectly logical. He who uses infinitely small quantities says that x can be taken so small that $a + x$ shall be $= a$; which is certainly not true. In the theory of limits, it is said that x can be taken so small that $a + x$ shall be, as nearly as we please, $= a$. The first says that the ratio of $a + x$ to a can be absolutely 1 ; the second, that the limiting ratio of $a + x$ to a , or the ratio which that of $a + x$ to a continually approaches, but never reaches, so long as x has any value, is 1.

When two systems prevail, which are so like each other, that the second may be, and often is, considered as a derivation from the first, made by dropping a cumbrous circumlocution, which is necessary in logic, but not in practice, when once well understood, it is most desirable that the notations of the two systems should be the same. This is the case in the common notation. The only distinction is, that whereas an equation of the form $dy = p dx$ can be written in the second, and is not strictly true, but can be brought as near the truth as we please by diminishing dx , this equation is written in the first $\frac{dy}{dx} = p$ and is strictly true, for this reason, that it is agreed the first side shall not represent the ratio of the increment of y to that of x , but the *limit* of that ratio.

But if it is still considered necessary to have some *elementary symbol* for the differential coefficient, to be used when more convenient than that just described, which would have its advantages in certain cases, why take the letter d , which has acquired throughout Europe a permanence of meaning unattained as yet by any mathematical symbol whatsoever ? Surely the letter D might serve the purpose as well, and would be as easy to write as d . The old notation might thus be entirely preserved, and $dy = D_x y \cdot dx$ would be immediately understood by the partisans of every notation. And there would be the additional advantage of writing the independent variable inside the D , and in time, we doubt not, of printing it in the same way. This would render any breach of analogy impossible, since the position is perfectly new.

But without being as positive as the author of our tract, we will not say it is impossible to conceive a more *perfect* notation than that of Leibnitz, but only that we do not believe any one which combines so many advantages has yet been brought forward: and that, even could a system be invented which should unite all suffrages, it would be unwise to conclude that we should gain by adopting it, in the face of the consideration, that nearly all the works which have been written in the century and a half which has been most productive in mathematical discovery, would be almost unreadable by the next generation.

Most, all we believe, of the Cambridge works which advocates the *entire* new system have emanated from St. John's College; but the first step was made in Trinity College. Most unfortunately, a very eminent ornament of the University was incautious enough to tell the world by his example, that he considered the objections of an individual to a universally received notation were sufficient reason for making use of one of his own, without reflecting upon the inconveniences which would result, if every one were to adopt the same course. His change was the writing $\int x y$ for $\int y dx$, of which the subject of this article is only an extension. But had he remembered that another might object to the differential notation, a third to some other part, and so on, we think he would hardly have made himself in any degree an advocate for individual license in matters of notation, except upon points which have not been settled by custom. A pretty system of mathematics we should have, if every man arranged all the symbols according to his own judgment of what would have been best, had he been to begin *de novo*; and a comfortable prospect for the beginner!

But if the stream cannot be stemmed, we mean, for our own parts, to sail even faster than the current. We dream already of teaching—that the places of the root and exponent ought to be reversed,—that $+$ does better to denote subtraction than $-$, and vice versa;—that the sign of a square root has a natural fitness for indicating the taking of a logarithm; and many other things, for all of which it is our firm intention to find good reasons. We mean to avow broadly, that it is as absurd to keep to any standard of notation, as it is to expect uniformity of opinion in matters of reasoning: and we almost hope to discover that it would facilitate communication, if no two writers used any one symbol in common.

The average standing of the gentlemen who have used or advocated the *entire* new notation, so far as we know them, is under four years from the time of the M.A. degree. We see therefore that, as yet, the younger members of one college have it all to themselves. We state this in praise of their zeal,

if their system be an improvement, or in blame of their presumption, if it be no such thing, and that they may have all the credit in either case. It will be no small honour to them if they can succeed in changing the system of the University. We have declared our own opinion, and we see with pleasure that in an original and excellent work, on the elements of electricity, &c. from Caius College, published since the *début* of the new system, it is not adopted. But we again call upon those who have influence, to use all fair means either to check or to promote the alteration. To have no community of system—to have the moderators of one college using one, and those of another using another, each forcing his own upon the whole University during his year of office,—to oblige the same student to read books of different notation, because each happens to be the best of its kind—to keep him in suspense as to what notation he will be examined in, till the beginning of his fourth year, when he ought long before that time to be thoroughly well grounded in one or other—will be no advantage to the cause of science in Cambridge.

PUBLIC INSTRUCTION IN PRUSSIA.

Report on the State of Public Instruction in Prussia. By Victor Cousin, addressed to the Count de Montalivet. Translated by Sarah Austin. Small 8vo., pp. xxxviii and 333, with plans of School-houses. E. Wilson, London, 1834.

Mrs. Austin has here given us an English translation of that part of M. Cousin's report which refers to primary instruction in Prussia, divided into its various branches, namely, primary country schools, primary town schools, *bürger*, or middle schools, which constitute the highest class of elementary instruction, and lastly, the seminaries for training primary school-masters, which have been also styled by foreigners, though we think not very correctly, 'normal schools.' The other part of Cousin's report which relates to learned and scientific instruction as afforded by the secondary schools or gymnasias, and lastly by the universities, the translator has omitted, and we think wisely, as primary education is of itself of sufficient importance to form the subject of a separate work, and to claim our undivided attention.

The Prussian system of education, examined in its principles, and in its working, will form a subject for future consideration: we shall, therefore, limit ourselves for the present to the examination of some particular points of Cousin's report, and his reflections thereupon, which have struck us as

most deserving of notice. We shall place the author's statements and views before our readers with little or no comment of our own.

M. Cousin gives the regulations for primary instruction in Prussia, as established by the general law of 1819: this law was prepared by Baron von Altenstein, and being approved of by the King was promulgated as the law of the kingdom. It was not, however, entirely a new creation; most of its provisions already existed in a great number of partial and detached ordinances, and in the manners and customs of the country. Some of these ordinances belong to the years 1728 and 1736, and they are quoted in a paper on the history of primary instruction, which has been inserted in the First Number of the Second Volume of the Journal of Primary Instruction (*Handbuch des Preussischen Volksschulwesens*), published at Berlin, by Councillor von Beckendorf. The obligation of parents to send their children to school is, in principle at least, of considerable antiquity, not only in Prussia, but in other parts of Germany. J. K. F. Schlegel, in his work 'Ueber Schulpflichtigkeit und Schulzwang,' 1824, which particularly refers to the Hanoverian dominions, states that this obligation is at least as old as 1681 in the Principality of Calenberg; as 1663 in the Principality of Hildesheim; 1689 in that of Celle; 1742 in the Duchy of Bremen and Vorden. It is as old as 1643 in Saxe Gotha. In Austria it dates from the reign of Maria Theresa, who in 1774 and 1778 divided the schools into three classes; common schools for villages and small towns, upper schools for large towns, and a normal school for each province. Joseph II. revised the regulations of the elementary and normal schools, and added many excellent provisions. In Prussia, Frederic the Great, by a circular dated January, 1769, first established the obligation of parents to send their children to school, unless they can prove that they are giving them a competent education at home. The *Allgemeine Landrecht*, or general law of Prussia, promulgated in 1794, fixed the age of five years as that at which children should be sent to school. The law of 1819 makes it imperative on parents, as well as masters or manufacturers who have children as servants or as apprentices, to send them to school from their seventh year to their fourteenth inclusively*. This law, however, was not enforced at once with uniform rigour all over the kingdom; in the Rhenish provinces in particular, it was introduced gradually, and the result has been, that now many parents actually anticipate the period at which the legal constraint begins, and the number of chil-

* See the first Article in this Journal.

often attending the public schools in 1831, actually exceeded the whole number of children between the ages of seven and fourteen, deducting all those who are educated at home, or at private schools, the sick, &c.

It would be too much to assert that popular education is entirely the offspring of the Reformation, yet that event undoubtedly gave a great impulse to it, by making the Protestant clergy take it under their active superintendence. 'It is evident,' observes M. Cousin, 'that the authors of a revolution effected in the name of liberty of conscience, must necessarily labour at the emancipation of the popular mind and the diffusion of knowledge, as the only secure means of defending their cause and rooting it in the minds of the people.'—p. 107. But it is not so evident that popular education is now in Germany carried to a much higher pitch in the Protestant than in the Catholic states. Mrs. Austin states from authority, 'that in none of the Catholic states are the people so neglected in this respect as in Protestant Hesse Cassel, and even in Hanover; and that the kingdom of Saxony, pre-eminent for *classical* education, is far behind Bavaria and Austria in *popular* instruction. The Germans give as an instance of the low state of primary education in Royal Saxony, (the case is very different in the duchies,) that the places of schoolmasters are there commonly filled by mere candidates of theology.' (Mrs. Austin's Preface to Cousin's Report, p. xiii.) In fact, the Catholic clergy have not altogether neglected their duty with respect to the education of the people, at least since the Reformation, which as a lesson was not totally lost upon them. Without referring to the splendid example of the Jesuits, whose labours however were more particularly concerned with the higher or collegiate education, there sprung up several other religious communities, who made it their vocation to give elementary education to the poor, and mostly gratis. Such were and are still in Italy, the brothers of 'the Christian doctrine,' the Scolopj or *Scholarum Piarum* brothers, the Congregation of the Oratory founded by Philip Neri, and others. The clergy in most parts of Italy are the only instructors of the poor and of the rural population. Cousin readily admits this: 'The little popular instruction I ever found in Italy came from the priests. In France, with few exceptions, our best schools for the poor are those of the *Frères de la Doctrine Chrétienne*. These are facts which it is necessary to be incessantly repeating to certain persons, &c.'—p. 290. It may also be observed, that in Austria two Catholic clergymen, a bishop, and a dean, were the chief promoters of seminaries for popular teachers, under the reign of Maria Theresa.

One of the most important measures of the Prussian law of 1819 was the establishment of at least one great seminary for primary schoolmasters (*seminarium für schullehrer*), in each *regierung*, or department of the kingdom. Similar establishments, however, already existed in the old provinces of the monarchy. The idea of having schools for educating schoolmasters seems to have originated with Professor Franke of Halle, who established a seminary for the purpose. Klosterberge, near Magdeburg, became afterwards a nursery of teachers. Others were established at Jena, Leipzig, Heidelberg, Munich, Breslau, &c. : but these were chiefly intended to form teachers for the higher schools. Johann Julius Hecker, Minister of Trinity Church at Berlin, who was also the founder of the *bürger* or middle schools, established in 1748 a private school for training primary teachers to supply the wants of the country schools. Till then the schoolmasters were appointed by the parishes, either with or without the approbation of the authorities, and were all taken from the primary schools then established. All that was required of these masters, who were chiefly mechanics, was to be able to read, say the catechism, sing tolerably a few well-known psalm tunes, and to write and cypher a little. Numbers of shepherds, who were employed in summer time in keeping sheep, assumed during winter the office of teachers of youth. The nobility used generally to bestow the place of schoolmaster, if it was at their disposal, on their valets or grooms, as a reward for past services. The primary schools in towns sometimes had masters a little better informed, but even these had no method in their teaching. In 1753, Hecker's school was raised, by a cabinet order of the King, to the rank of a royal primary normal school for schoolmasters and parish clerks. But as the pupils lived in various parts of the capital, they were not properly watched or directed in their studies. Being all mechanics, they laboured at their trades rather than their studies, and the time which they devoted to the latter at the normal school was too short to give any hopes of the purpose of the institution being realized. Frederic the Great, in 1771, appropriated 4000 crowns yearly to the improvement of the country schools in the Electoral March; he remarked on this occasion that, 'as primary education in the country had been much neglected, it was necessary to remove the bad masters, and replace them by competent men.' He accordingly sent to Saxony for a supply. An increase of salary was allowed to the new masters, and the individuals most distinguished among them were placed in the primary Normal School of Berlin as models for masters who were training. Other seminaries were formed at Halberstadt

and at Breslau. The Canon von Rochow established a seminary on his estate at Rekahn in Brandenburg, and organized others in the neighbourhood in 1773; these became the model schools to which young men from all parts of Germany resorted to be trained in the principles and practice of primary instruction. Still there was for a long time a great deficiency of good schoolmasters throughout the country. In 1806, there were in the kingdom of Prussia, 14 public seminaries for primary schoolmasters. In 1831, according to Cousin's report, they had increased to 33 great seminaries, each containing from 40 to 100 pupils, and perhaps there were twice that number of small seminaries. In Nos. XI. and XII. of this Journal, we spoke at some length on the general spirit and on the regulations and economy of those institutions, which form a most indispensable part of a system of general primary education. We will now add some particulars concerning the humbler and poorer sort, which exhibit the admirable spirit that animates the whole system. In reading these details, we find ourselves carried as it were to a new world, which we can only in some degree compare to the social life of the primitive Christians, before worldliness and schism had spread discord among them.

There are in Prussia, as elsewhere, districts and parishes so poor, that a schoolmaster of any eminence could hardly be found to go and live in them; and yet it is precisely these miserable districts which stand most in need of instruction. For them the smaller seminaries have been established. One of these was founded by a school-councillor, M. Bernhardt, in a suburb of Stettin, called Lastadie. The city of Stettin has, of course, its own large normal school for the training of masters for the bürger schools; but the humbler seminary of Lastadie provides for the wants of the country schools. It is specially designed, so the regulations say, for poor young men who intend to become country schoolmasters, and who may, in case of need, gain a part of their subsistence by the labour of their hands. Nothing is taught but what is necessary for small and poor country parishes, which require schoolmasters who are Christians and useful men, but can afford to give them only a very slender recompense for their labour. The school of Lastadie resembles a village household of the simplest kind, and unites all its members in one family. All the pupils inhabit the same house, and eat at the same table with the masters: the number of pupils is fixed at twelve. The instruction is gratuitous. Servants are not wanted, for the pupils do the work of the house. The establishment is supported by grants from the Minister of Public

Instruction, from which also the expense of the simple, but wholesome meals taken in common at noon and evening, is chiefly defrayed; the students, however, contribute a little from their own means. The subjects of instruction are:—religion, the German language, reading, writing, arithmetic, and singing. To these are added, the first elements of geometry, easy lessons in natural history, narratives from the national history, particularly that of Pomerania, and geographical descriptions. The school of Lastadie also strives to excite and cherish in its pupils a love of nature, and to that end cultivates a taste for gardening and planting. In treating all the above subjects, the pupils are trained to speak in pure and accurate language, for, after the knowledge of religion and of nature, there is nothing of which the children of peasants stand so much in need, as to learn to express what they know with simplicity, truth, and accuracy. Particular attention is paid to singing, and to horticulture, as means of ennobling and animating the public worship of God and the general course of a country life*, of providing the pupils with an agreeable recreation and a useful occupation, and further of removing that grossness of mind, and the obstinate prejudices, to which uneducated husbandmen are liable. No pupil is admitted into the establishment at Lastadie under eighteen, nor above twenty years of age. He must bring certificates from his pastor, from the authorities of his parish, and from the physician of the circle (*Kreis*) as to his previous conduct, and the state of his health. He must also have such preliminary knowledge as is acquired in a well-conducted country school. The period of study at the school of Lastadie is fixed at two years. The first year the pupils learn what they are afterwards to teach to others; besides which, they assist at the lessons which the masters give to the poor children of a school annexed to the normal school. They continue during the whole of the second year to practise teaching, and at the end of it they receive a set of rules, short and easy to understand, for the management of a school of poor country children. Practical moral training is combined as much as possible with instruction. It is the design of the founder that the whole establishment should be imbued with the true spirit of Christianity, so that masters and pupils may devote themselves with their whole hearts, and

* Every school in a village or small town has a garden attached to it, which is made available for the instruction of the scholars in horticulture, &c. according to the nature of the country. Other schools are provided with tools and instruments suited to the teaching of the mechanical arts or manufactures, in short with a workshop.

for the love of God, to the children of the poor. As to the placing the pupils in situations as teachers, it is considered desirable that they should work for some years as assistant masters, in order that they may gradually acquire the necessary experience and confidence, and become well acquainted with the children and the inhabitants of villages.

This sketch of the school of Lastadie is followed by another of the small normal school of Pyritz in Pomerania, the regulations of which go into greater detail, and are perhaps still more austere as to discipline:—

‘The greater number of the small normal schools in Prussia,’ observes M. Cousin, ‘are founded and governed in the same spirit. All rest on the sacred basis of Christianity; but beneath their simple lowly exterior, we trace a taste for instruction, a feeling for nature, a love of music, which take away every vestige of coarseness, and give these modest institutions a character of liberality. Undoubtedly, all this is the offspring of the national manners, and of the genius of Germany; yet Christian charity might transplant a good deal of it into our France, and I should esteem myself happy if the regulations of the little schools of Lastadie and of Pyritz were to fall into the hands of some worthy ecclesiastic, some good curate, or village pastor, who would undertake such an apostolic mission as this.’—p. 182.

M. Cousin is deeply impressed with the necessity of Christian instruction forming an essential part of elementary popular education. He speaks feelingly and eloquently on this subject in the concluding remarks of his report:—

‘Before we can decide on what should constitute a true primary normal school, we must determine what ought to be the character of a simple elementary school, that is, a humble village school. The popular schools of a nation ought to be imbued with the religious spirit of that nation. Now without going into the question of diversities of doctrine, is Christianity the religion of the people of France, or is it not? It cannot be denied that it is. I ask, then, is it our object to respect the religion of the people, or to destroy it? If we mean to set about destroying it, then, I allow, we ought by no means to have it taught in the people’s schools. But if the object we propose to ourselves is totally different, we must teach our children that religion which civilized our fathers, that religion whose liberal spirit prepared, and can alone sustain, all the great institutions of modern times. There ought to be a course of special religious instruction in our normal schools. Religion is, in my eyes, the best—perhaps the only—basis of popular education. I know something of Europe, and never have I seen good schools where the spirit of Christian charity was wanting. Primary instruction flourishes in three countries, Holland, Germany, and Scotland; in all the three it is essentially religious. It is said to be so in Ame-

rica*. There are things in human society which can neither be conceived nor accomplished without virtue—that is to say, when speaking of the mass, without religion. Let those who doubt this go into the schools of the poor—let them learn what patience, what resignation, are necessary to induce a man to persevere in so toilsome an employment. The schools for the middle classes may be an object of speculation; but the country schools, the miserable little schools in the south, in the west, in Brittany, in the mountains of Auvergne, and, without going so far, the lowest schools of our great cities, of Paris itself, will never hold out any adequate inducement to persons seeking a remunerating occupation. There will doubtless be some philosophers inspired with the ardent philanthropy of St. Vincent de Paul, without his religious enthusiasm, who would devote themselves to this austere vocation; but the question is not to have here and there a master. We have more than 40,000 schools to serve, and either you must lavish the treasures of the state and the revenues of the communes in order to give high salaries, and even pensions to that new order of artisans called schoolmasters, or you must not imagine that you can do without Christian charity, and that spirit of poverty, humility, courageous resignation, and modest dignity, which Christianity, rightly understood and wisely taught, can alone give to the teachers of the people. The more I think of all this, the more I look at the schools in this country (Prussia), the more I am convinced that we must make any efforts or any sacrifices to come to a good understanding with the clergy on the subject of popular education, and to constitute religion a special and carefully taught branch of instruction in our primary normal schools. This advice will grate on the ears of many persons, and I shall be thought extremely *dévol* at Paris; yet it is not from Rome, but from Berlin that I address you. The man who holds this language to you was formerly disliked, and even persecuted by the priesthood; but he is too little affected by the recollection, and too well acquainted with human nature, and with history, not to regard religion as an indestructible power, genuine Christianity as a means of civilization for the people, and a necessary support for those on whom society imposes irksome and humble duties, without the slightest prospect of fortune, without the least gratification of self-love.’—*Report*, pp. 289-92.

After combating the puerile objection to imitating foreigners, he adds this sentence, which, though not one of unmixed compliment, deserves not the less some attention from Englishmen:—

‘We constantly imitate England in all that concerns outward life, the mechanical arts and physical refinements; why then should we

* It would open too wide a field of discussion here to examine this brief reference to America. It is sufficient, in the first place, to remark that this is not by any means universally true of America; and in the second, that the primary instruction in many parts of that country requires a complete change;

blush to borrow something from kind, honest, pious, learned Germany, in what regards inward life and the nurture of the soul?—p. 293.

M. Cousin proposes to place the Catholic curé, or the Protestant pastor, as the case may be, on every Communal Committee for the superintendence of education, and the highest dignitary of the church in each department on the Departmental Committee; he does not propose to make them presidents of the committees, but to admit them as members because they have a right to be there, and to represent the religion of the country. But in order to have the clergy as allies in the great work of popular instruction, that instruction must not be stripped of morality and religion, for then it would become the duty of the clergy to oppose it. Popular education ought to be religious, that is to say, Christian, 'for,' says M. Cousin, 'there is no such thing as religion in general; in Europe, and in our days, religion means Christianity. Let our popular schools then be Christian; let them be so entirely and earnestly.'—p. 126. In Germany, most schoolmasters are laymen, and they are bound to give religious and moral instruction in their several schools; but most of the directors of normal schools are either Catholic *curés*, or Protestant pastors, or persons who, after having gone through a regular course of theological study, devote themselves to public instruction. The ecclesiastical authorities are consulted in the choice of religious works for the use of the schools.

'In every primary school where children of different communions meet together,' says the Prussian law, 'private masters of their own creed shall be charged with their religious instruction, and the regular masters and inspectors must carefully avoid every kind of constraint or annoyance to the children on account of their particular creed. No children shall be obliged to attend the religious instruction or exercises in a persuasion different from that of their parents. But the dominant spirit, common to all modes of faith, ought to be piety, and a profound reverence for God.'—*Report*, pp. 52-3.

Our author attaches great importance to the establishment of middle schools, called by the Germans *bürgerschulen*, for the children of the middle classes, tradesmen, and others, in the towns: such schools should give a higher sort of elementary education sufficiently extensive and liberal for all who do not intend to enter the learned professions. Learned and scientific education is given first in the gymnasia, which correspond most nearly to the English grammar-schools, and then in the universities. But there is a numerous and very important class, or rather an aggregate of classes, who wish to give their children a better education than that afforded by

the primary schools, and yet do not wish to send them to a gymnasium, or college as it is called in France, there to receive a classical education which would be of very little use to them in after life. For them an intermediate sort of schools between the primary one and the gymnasia or colleges is required. In Prussia, Austria, and other parts of Germany, the government has provided such schools. Of these schools the Prussian law says: 'the *bürger* schools, or *stadtschulen*, bring the pupil to that point at which peculiar aptitude for classical studies, properly so called, or for some particular profession, may manifest itself.' In these higher schools are taught the elements of Latin, of mathematics, of physical science, geography and history combined, drawing, and modern languages. If the funds of the school allow of raising it a step higher in the scale, so as to prepare those boys who are inclined for the learned professions, and to qualify them for entering the gymnasia immediately, such school then takes the title of 'higher *bürger* school,' or 'progymnasium.' In 1831, there were 481 *bürger* schools for boys in all Prussia, attended by 56,889 pupils; and 342 for girls, attended by 46,598 pupils. In France, till lately, there was nothing of the sort, so that a tradesman, even in the lower ranks of the middle classes, who wished to give his sons a good education, had no resource but to send them to the *collège*. Most of these colleges, says Cousin, are a little superior to the German *bürger* schools in classical and scientific studies, but incomparably inferior to them in religious instruction, geography, history, modern languages, music, drawing, and national literature. The boys of the class just alluded to, who are sent to these colleges, knowing that they are not designed for any of the higher walks of life, go through their studies in a negligent manner; and when, at eighteen years of age, they go back to the habits and the business of their fathers, they soon lose every trace of the little classical learning they had acquired. On the other hand, many of them contract tastes, and form acquaintances at college, which render it hard and almost impossible for them to return to the humble walk of life in which they were born: thus is formed a race of men, restless, discontented with their position, with the world, and with themselves; enemies of a state of society in which they feel themselves out of their place; possessing some acquirements, some real or imagined talent, and an unbridled ambition, they are ready for any career of servility or of revolt. In short, a learned classical education ought to be open to those who are intended for the learned professions, and who have the means of supporting themselves; if any

poor boy, however, shows real talent, and a decided inclination for that course of study, let facilities be afforded to him ; let a certain number of places in every college be kept at the expense of the state, to which boys from the primary schools may be admitted on examination ; but let the great number of the industrious classes have schools in which they may learn all that is really of use to them in the course of life which they are to follow. For such the *bürger* or middle schools as established in Germany are intended. Such is Cousin's argument ; and we believe that the ambitious, but very imperfect classical education to which young men above the condition of rustics or poorer artisans have been till lately confined in France, Italy, and some other parts of the continent, has mainly contributed to recruit that vast and dangerous multitude of turbulent, restless men who abound in the cities of those countries ; unfit for any industrious calling ; discontented with everything, without having a clear conception of what they want ; lavish in indiscriminate censure, and yet unable to suggest one single reasonable, practical remedy for existing grievances. They are to be pitied, for they have no chance of being satisfied except in a general overthrow of the whole system of society ; their satisfaction would be the ruin of millions. Let this evil, at least, not be perpetuated through future generations.

Mrs. Austin in her preface adverts fittingly to this subject, although in a more extended view. She thinks that we are guilty of great inconsistency as to the ends of education ; that we ought not to hold out to the humbler classes as the only object of education that it will raise them above their station ; that education is the way to advancement ; that knowledge is power, which expressions, generally speaking, are understood by them in a worldly and material sense, and must necessarily be the source of bitter disappointment to the many.

‘If, instead of nurturing expectations which cannot be fulfilled, we were to hold out to our humbler friends the appropriate and attainable, nay, unfailing, ends of a good education,—the gentle and kind sympathies ; the sense of self-respect, and of the respect of fellow-men ; the free exercise of the intellectual faculties ; the gratification of a curiosity that “grows by what it feeds on,” and yet finds food for ever ; the power of regulating the habits and the business of life, so as to extract the greatest possible portion of comfort out of small means ; the refining and tranquillizing enjoyment of the beautiful in nature and art, and the kindred perception of the beauty and nobility of virtue ; the strengthening consciousness of duty fulfilled ; and to crown all, “the peace which passeth all understanding,”—if we directed their aspirations this way, it is probable

that we should not have to complain of being disappointed, nor they of being deceived.'—*Preface*, p. xvii.

In fact, instruction or learning, as it is called, is only a part of education; education ought to embrace moral, as well as mental training; it ought to cultivate the heart as well as the understanding.

The Prussian system prescribes no special books for the different branches of instruction in the primary schools: the lesson books are selected by the school committees, with the concurrence of the higher authorities. Every *gemeinde* or parish has its *schulvorstand* (school committee) composed of the most considerable persons in the parish, who associate with the pastor or curate in superintending and administering the school. All parents or guardians have a right to inquire into the system of education pursued in the school, and the progress made by their children. They may address complaints to the higher authorities, and these complaints must be examined into with the strictest attention. The greatest publicity possible is secured in the case of the public schools, by means of public examinations, and by published reports of the state of education in each province. The examinations of girls, however, only take place in the presence of their parents.

Our limits do not allow us to say more concerning M. Cousin's very interesting work, which is now rendered accessible to all through Mrs. Austin's translation. We recommend its perusal to our readers, not as an amusing book, but, what is better, as a book of which almost every page, not omitting the preface, affords materials for important and useful reflexion. It will be seen by another paper in this Journal*, how far M. Cousin's recommendations have been carried into execution in France.

EXERCISES IN ENGLISH COMPOSITION.

Progressive Exercises in English Composition. By R. G. Parker, A.M. London, 1834.

We are disposed to regard every publication of this kind with a favourable eye. The power of expressing our ideas in correct and suitable language is so intimately connected with all social and intellectual improvement, as to make its acquisition universally desirable. Why it should be so irksome, as it confessedly is, to acquire the habit of commu-

* See also No. XIII. p. 150.

nicating our thoughts with accuracy and ease is a question more readily asked than answered. The fact cannot be denied, that mental intercourse is much more limited than it ought to be, from the want of that facility in the expression of our ideas which is necessary to render it agreeable. The art of composition is one of difficult attainment. Only few are complete masters of it: and even of these few, there are some who cannot at all times express their ideas without a painful effort.

The cause of this may probably be traced, in some degree, to impressions of early dislike to the practice of composition, and to the preposterous way in which the art is taught. Whose recollections of theme-days are pleasant? The necessity of furnishing a certain fixed quantity of matter on a given subject involves a kind of discipline that does not leave upon the mind the most agreeable associations. No pains were formerly taken, in the public schools at least, to simplify the labour or facilitate its execution. The daily construings out of Greek or Latin authors were almost the only preparations thought necessary, in those days, for the writing of themes. Little attention was paid in such compositions to anything beyond grammatical construction. A youth of ability or studious habits now and then acquired a correct style, owing to superior taste and a knowledge of English literature, but such an attainment was rare: the progress made under this system was, for the most part, limited to the production of a few common-place ideas, badly conceived, and worse expressed*.

In all the best schools, the routine of education is very different from what it was, even a quarter of a century ago; and, among other reforms, the English language has been rescued from that neglect with which it was formerly treated. It is no longer, as it used to be, only a graft upon the dead languages. Its grammar and idiom are becoming particular objects of study and attainment. The cultivation of it, both

* Quintilian's authority has been quoted to justify this course. It is true he recommends the practice of translation, as a good exercise for acquiring a correct style: he does not, however, confine the pupil to a close expression of his author's meaning; he afterwards allows him to give a free and even paraphrastic translation. But all this is only introductory to the more systematic study of the art of composition. These are his words: 'Adjiciamus tamen eorum curæ quædam dicendi primordia, quibus ætates nondum rhetorem capientes instituant. Igitur Æsopi fabellas, quæ fabulis nutricularum proximè succedunt, narrare sermone puro, et nihil se supra modum extollente: deinde eandem gracilitatem stylo exigere condiscant: versus primo solvere, mox mutatis verbis interpretari: tum paraphrasi audaciùs vertere, qua et breviori quædam, et exornare, salvo modo poetæ sensu, permittitur.'—*Quintil.* lib. i. cap. vi.

in relation to correct speaking and to a clear style of writing, forms a part of the modern plans of education ; one of the consequences of which is, that an increased demand is created for books suitable both to the teacher and the pupil.

The limited number of publications calculated to promote this object shows, at once, the poverty of our school-catalogue in works of this class, and the little attention hitherto paid to composition as a branch of education. Three, or at most four, elementary books have been published with a view to teach this art, and one of these, being little more than a compilation from 'Blair's Rhetoric,' and 'Campbell's Philosophy of Rhetoric,' is adapted rather for an advanced, than an early stage of instruction. 'Ripplingham's Rules for English Composition' was almost the first, as it was the best preparatory work on the subject, previously to the publication of 'English Themes and Essays,' by Mr. Walker, the author of the Pronouncing Dictionary.

The demand for these works, as indicated by the number of editions through which they have passed, will not justify us in drawing the conclusion that they are even yet extensively used. Compared with the sale of other popular school-books, in which there is infinitely more competition, the demand for these is trifling.

The inference forced upon us by this fact is one which we do not record without reluctance : either the art of composition is by no means generally taught, or, it is taught unsystematically. We are inclined to believe that the latter is the state of the case in the better sort of schools ; the former, in those of an inferior character. In many schools of high repute, an English grammar is never seen ; the structure of the language is never explained ; an analysis of its principles forms no part of the routine of instruction : the pupils are left to acquire their knowledge of the language in which all their ideas are conceived and expressed, from their own desultory reading and observation, or, from the little experience which they can gain by writing occasional essays on subjects ill-suited to their years, and often without reference to their acquirements. The folly of this practice in reference to Latin composition has been exposed by Milton, in language which applies as forcibly, with the alteration of a few words, to the custom still too prevalent of requiring English themes without a previous course of preparatory exercises.

'That which casts our proficiency therein so much behind is our time lost in a preposterous exaction, forcing the empty wits of children to compose themes, verses, and orations, which are the acts of

ripest judgment, and the final work of a head filled by long reading and observing, with elegant maxims and copious invention. These are not matters to be wrung from poor striplings, like blood out of the nose, or the plucking of untimely fruit; besides, the ill-habit which they get of barbarizing against the English idiom, with their Latinisms and Græcisms, odious to be read, yet not to be avoided without a well-continued and judicious conversing among pure authors digested, which they scarce taste: whereas, if after they were led to the praxis thereof in some chosen short book lessoned thoroughly to them, they might then forthwith proceed to learn the substance of good things, and arts in due order, which would bring the whole language quickly into their power. This I take to be the most rational and most profitable way of learning languages, and whereby we may best hope to give account to God of our youth spent herein.'

The plan recommended by the learned poet is that to which we must come before any adequate progress can be made in teaching the structure and use of the English tongue. It is only by making ourselves familiar with the properties of a correct style that we shall be likely to acquire them.

We took up the little volume, whose title is placed at the head of this article, in the hope that in it would be found some of those facilities to acquiring a knowledge of our language, and the art of composition, the want of which has so long been felt. How far this expectation has not been disappointed will appear in the course of our observations upon Mr. Parker's book.

The design of the work is unexceptionably good. By a series of progressive exercises, the scholar is to be conducted from the formation of easy sentences to the more difficult and complex arrangement of words and ideas. He is, step by step, initiated into the rhetorical proprieties of the language, and furnished with directions and models for analysing, classifying, and writing down his thoughts, in a distinct and comprehensive manner. The following extract from the author's preface will develop his views:—

'The simplicity of the plan here proposed requires no laboured explanation. The first exercise or lesson consists in giving the pupil a word, or a number of words; and instead of asking for a definition of them, requiring him to use them in a sentence or idea of his own. From this simple exercise he is led onward, through a series of lessons in easy and regular progression, from the simplest principles to the most difficult combinations. After the principle of each lesson is stated, (and, when necessary, explained,) a model is presented; which is designed to show the pupil how the exercise is

to be performed. The EXAMPLES FOR PRACTICE furnish materials with which he is expected to perform his exercise.'

The first lesson in the series reminds us of an amusing diversion, well-known to young persons, of embodying into a story, a number of words written upon cards, which are distributed among the players. We shall give it entire, as a specimen of the manner in which the author follows out his plan.

LESSON I.

On the Use of Words.

'Write a sentence containing one or more of the following words; namely, *contains, industrious, well, idle, neglect, reward, reprove, recognized, surprized, destitute, excel.*

MODEL.

- 'The school-room *contains* many pupils.
- 'Some are *industrious*, and get their lessons *well*.
- 'Others are *idle*, and *neglect* their studies.
- 'The teacher will *reward* the good, and *reprove* the negligent, &c.

Examples for Practice.

'The pupil will now write a sentence containing one or more of the following words, recollecting that his exercise will be more meritorious if he can employ several of the words in the same sentence.

'Present, exemplary, beautiful, tall, straight, erect, well, quickly, inadvertently, exalted, abandoned, animation, enterprising, refused, admission, inspect, sagacity, fruitless, solicitation, disregarded, congratulate, acquire, delightful, sentiment, necessarily, &c., &c.'

Lessons II. and III. are an extension of the first, phrases being substituted for words in the one, and blanks (to be filled up by the pupil) being left in the sentences of the other. Of the next seven lessons, we shall give an outline in the author's own language, to show the steps by which he proposes to conduct the learner to the more complex structure of a sentence.

Lesson IV. treats of 'VARIETY OF ARRANGEMENT.'

'Sentences consisting of parts, and members, and sometimes very simple sentences, can be variously arranged, the sense remaining unaltered.'

The next six lessons are all entitled 'VARIETY OF EXPRESSION,' and are thus severally introduced:—

'Lesson V. A very common error of pupils just commencing composition is the frequent and unnecessary use of the conjunction *and*. The following examples will show that the use of the present or perfect participle will correct this fault.

‘Lesson VI. The active or objective verb may be changed into the passive; and the passive verb may be changed into the active or objective, the sense remaining unaltered.

‘Lesson VII. To preserve the unity of a sentence, it is sometimes necessary to employ the case absolute, instead of the verb or conjunction.

‘Lesson VIII. The same idea can be expressed in various ways, either by different words, or by inflexions of the same word.

‘Lesson IX. PERIPHRAISIS OR CIRCUMLOCUTION. A periphrasis or circumlocution is the use of several words to express the sense of one; as, the glorious luminary of day, for the sun. The shining orbs which deck the skies, for the stars.

‘Lesson X. EUPHEMISM, OR SOFTENED EXPRESSION. A euphemism is a kind of periphrasis used to avoid the harshness or impropriety of plain expressions; as, he perished on the scaffold, for, he was hanged.’

We stop here, to analyze the principle of connexion and progression in these first ten lessons. The first three exercises are well enough constructed for the end which they have in view. They leave the mind of the learner all but at liberty to express his own ideas in his own words, which is all that ought to be aimed at in first exercises. It may be thought by some persons, that Mr. Parker would have proceeded more logically by such a series of examples, as the following, in his first lesson, illustrative of the *subject*, the *predicate*, and the *object*: first, the subject with the predicate, an adjective; second, the subject with the predicate, a substantive; third, the subject, the predicate, and the object.

1. The Sun is ———
The ——— is bright.
2. Iron is a ———
——— is a mineral.
3. The gardener prunes ———
The ——— prunes rose-trees.
The gardener ——— rose-trees.

We do not think it desirable to trouble very young learners with technical terms. Such a mode is altogether opposed to our judgment, and we have only used them here to show the principle upon which the easiest lessons may be constructed. Mr. Parker, as we have seen, carries his pupils a step further in his introductory exercises; but in what way the fourth lesson promotes the design of the three preceding, we are at a loss to conceive. Pulling sentences to pieces, and putting them together again, may be a very diverting entertainment; but in what respect it aids the progress of the learner in the composition of a sentence is not so obvious.

At Lesson V., we fear he will know no more of the art of putting his own words together, than he did after his third lesson. Let us see what provision is made for this step in his progress. He is warned not to use the conjunction *and* too often, a direction being added to avoid a difficulty at which even practised writers stumble; and this in the fifth lesson. Then he is instructed how to change the form of verbs from active to passive, and *vice versâ*, the same meaning being preserved through each process. After mastering this movement, our tyro is initiated into the proper use of the active participle, (erroneously called the case absolute.) He is then inducted into the nature of equivalent expressions, and his elementary instructions close with two lessons on periphrasis and euphemisms.

After bestowing all possible attention upon the arrangement of these exercises, we are obliged to confess that we are unable to discover the principle, if there be any, which has guided our author in this matter. He had the choice of preserving the connexion of his subject, either by adopting a logical or rhetorical arrangement of his materials; or, if these had been too scientific for his purpose, he might still have adopted an order sufficiently congruous to make one part harmonize with another, and to form a progressive whole. If the author had not assured us that the lessons had stood the test of experience, we should have hazarded a very different opinion respecting those, at least, under examination. We were the more disappointed at the defective execution of the work, because in the first words of his Preface, Mr. Parker shows himself to be familiar with the wants of young writers. His observation goes to the root of the matter. 'Two great obstacles beset the pupil in his first attempts at composition. The first is the difficulty of obtaining ideas (or learning to think); the second is that of expressing them properly when obtained.' If other portions of his book had not redeemed, in some degree, the defect of this, we must have demurred to his having 'afforded much assistance to the pupil in overcoming both these difficulties.'

The order of the exercises is the ground of our first complaint; their inadequacy to ensure a progressive improvement in composition is our second. In reference to the former defect, we have already intimated that the arrangement is neither based upon art nor experience. The object to which every lesson ought to contribute is not kept sufficiently in view. Instead of the learner being progressively advanced from simple to complex, and from short to long

sentences, he is stopped at the outset, to investigate varieties of arrangement and expression, and is required to avoid faults of style, before he knows how to put words together.

In our remarks upon the second defect which we have noticed in these exercises, namely, their inadequacy to ensure a progressive improvement in composition, we shall state our views on what appears to us the best mode of supplying this deficiency. Any attempt to teach composition without making familiar objects the basis of description must be imperfect. Miss Mayo's '*Lessons on Objects*' are a better introduction to observation and analysis, the two fruitful sources of ideas, than any other with which we are acquainted. Very young persons can soon be taught to describe, in short sentences, things which they can examine. Give them an object, natural or manufactured, and if they can ascertain its parts, its properties, its uses, they will readily learn to describe them in writing. A little oral practice will put them in the way of carrying on their investigations systematically and completely. To teach the principle of analysis and the simplest style of description, ought to be the design of a first series of lessons in composition. We abstain from offering any illustration of this principle, because the book to which we have alluded contains a very able development of it, and supplies a very large variety of models for the purpose in question.

'*Lessons on Objects*' will prepare the way for a second series, namely, '*Lessons on Events*.' The design of these is to teach the pupil to describe, in easy sentences, any circumstances which happen to himself or to others. Occurrences the most trivial, and matters of no importance, may be turned to good account, by putting them in requisition for a school-journal, or a weekly exercise. The variety which characterizes the incidents even of a school-boy's life, while furnishing an ample choice of subjects, allows scope for his descriptions, and develops new parts of the reflective faculty. These lessons may be advantageously limited to time, place, or person, so as to concentrate the attention of the youthful observer. The events of one day; the circumstances of a particular scene; the affairs of certain individuals, will furnish other modifications and extensions of the principle.

'*Lessons on Objects and Events*' would form the subject of a third series of sentences, of any length, according to the pleasure of the writer. This exercise combines the results of the two former. For instance, suppose a tree has been described, in one of the first exercises on objects; and sup-

pose the pupil, in one of his lessons on events, has related that he passed this tree on his way to school; he now connects the two ideas, and writes that, 'as he was coming to school, he stopped to look at the old yew-tree in the churchyard, and saw a boy sitting in its hollow trunk. Its branches on one side seemed to be dying; but, on the other, the leaves were fresh and green.' Natural scenery, animate and inanimate objects, all aid the pupil in the preparation of these exercises, and enrich his mind with a succession of new ideas.

Models of a Dialogue may be given in this set of lessons: no form of composition is more easily acquired. Being in parts, it does not require the attention to be sustained too long; the variety of subjects which may be introduced into it suits the desultory mind of a young writer, while the conversational style which it assumes renders it well calculated for eliciting thought, and for facilitating the natural expression of it.

Short rambles and excursions furnish abundant materials for exercises of this kind, either in the way of sentences, dialogue, or description; and draw out powers of observation, which could not be developed by any different application of the mental principle.

Lessons on Animals, comprehending descriptions of their forms, habits, food, uses, &c., might be combined with lessons on *manufacturing processes*, or be treated separately. Ample materials would be found in the two sources, for diversifying, and carrying on the practice of composition, by the aid of visible objects, until the exercise has become sufficiently easy and familiar to the young writer, to admit of his being introduced to a series of a different kind, namely—*Lessons on Thought*.

The intention of this class of exercises is two-fold; first, to apply the same principle of investigation to the mind which has been previously directed to natural objects: and secondly, to give a similar facility of describing its emotions and faculties. The plan pursued in these lessons ought to be strictly inductive. An exercise or two may explain in what respects *thought* and *feeling* are essentially distinct from matter. It will not be wise to attempt any regular analysis of mental organization, as the design is not to teach metaphysics but composition. The former ought to be made strictly auxiliary to the latter. The general directions introductory to this series would point out, that the operations of mind, not being like the works of nature, or art, obvious to the external senses, cannot have the same properties. Form,

dimension, weight, hardness or softness, texture and colour are inapplicable to mental qualities and perceptions. These terms would describe a tree, or a watch, but they cannot describe a pain, or a wish.

These lessons should take the student through a short, but graduated, series of exercises relating to mental operations, sensations, pains, pleasures, affections, and passions. The following specimen will develop our plan better than we can describe it.

THOUGHT.

All ideas are not thoughts. I have an idea of a watch and of a tree, but a watch and a tree are not thoughts. I must think of them before I have an idea of them; so that, ideas produce thoughts, and thinking produces ideas.

MODEL.

What are my thoughts? Every thing which passes through my mind. Let me try to write down all the thoughts I can collect in the course of five minutes: they are so fleeting that I can hardly seize upon them. They seem more like fragments of thought than complete thoughts. I am thinking how thoughts are formed. I cannot see them come and go, and yet they do succeed each other very rapidly. I am thinking what thought can be? and while I am thinking, the clock strikes, and instead of thought, I think of a clock. This image dwells on my mind, until I have fixed my attention again upon what I long to know about my thoughts. If the striking of the clock made me think of a clock, it was the image of the object that occasioned the thought of it. In what way such an image entered into my head I do not know, but now I think that all my thoughts must be *images of objects or ideas*, that find a way into my head while I am thinking. Suppose the clock had not struck the right hour, I should then have thought that the clock was wrong. Many thoughts would have passed through my mind to bring me to that conclusion. I must have thought of the true time; I must have thought of the false time as announced by the clock; I must have had various other thoughts to convince myself that one hour was right, and the other was wrong, before I adopted the concluding thought, which seems, like the former, an image, or representation, or result of the thinking process by which my mind was acted upon. So that thought, it appears to me, must be *an image of an object*, or of *an idea*, or of a *train of reasoning*. This is my notion of a thought.

The subjects for these exercises may be extended at will, through all the intellectual and moral phænomena. It is not to be expected that the learner will treat them with much precision, but the object will be attained, if he only learns to describe (though imperfectly) operations, and feelings,

and results, which cannot be brought in contact with the senses; he will thus have a different exercise of the mind from any previously tried.

No pupil could be conducted through such a progressive series of exercises, as has been described, without acquiring considerable fluency of composition. The first difficulty being now, in a great measure, overcome, grammatical analysis and rhetorical instruction may properly follow in the order in which we have placed them. To lessons V. VI. VII. XI. and XII. of Parker's Exercises, ought to be added others, illustrative of the etymological changes in words, and of the general principles of syntax. The elementary exercises of this set should show in what the structure of a sentence consists, and to what simple elements every expression of a thought is reducible. The first sentences should be in a direct form, as

The sun shines. The sun shone yesterday.
He saw a rat. He will see a horse to-morrow.

Then others may appear in the interrogative form:

Does the sun shine? Did the sun shine yesterday?
Did he see a rat? Will he see a horse to-morrow?

The conversion of sentences out of one form into another is a good practice for young learners, as much for the purpose of exhibiting the construction of sentences, as for leading to a correct analysis of the verb, in its different moods and tenses.

The terms predicate, subject, object, if well understood at the commencement of this series, would render the process of analysis more easy. And if Becker's division of words into *notional* and *relational* were adopted, it would in our opinion very much simplify the syntactical part of grammar. (See Becker's German Grammar.)

The simple form of construction being disposed of, it would be desirable to explain the use of connective words, comprehending copulatives, relatives, and particles. Such little words as—but, and, for, which, who, whose, where, &c., 'form,' as Blair says, 'the joints or hinges upon which all sentences turn, and, of course, much both of their gracefulness and strength must depend upon such particles.' A few well-constructed exercises would exhibit both the proper and the erroneous application of them; practice must do the rest.

Indeed the use of all relational words might be included in a succession of lessons under the general title of 'Structure of Sentences.' Perspicuity and strength of style depend so much upon connective words, that too much attention cannot be bestowed upon them. Mr. Parker's Exercises are very

defective in this particular. Two lessons only, V. and VII., afford the pupil any analytical instruction on this important part of the art of composition. None of the rules for the use of the relative pronoun are explained; none of the different effects produced upon a sentence by the change of conjunctive into disjunctive particles are pointed out; none of the many peculiarities in the position and use of prepositions are described; and all the difficulties which beset the path of learners, from the numerous inflections of the verb, still remain without any attempt being made to remove them.

Unless the pupil is well grounded in grammatical knowledge, it is vain to expect to find in the structure of his sentences the three properties of good writing—precision, unity, and strength. All the requisite directions for securing these important objects might be compressed into very few lessons; examples for practice would make them familiar, and lay the ground-work for a substantial knowledge of the construction and distribution of the several parts of a sentence.

The principles of grammar cannot be effectually worked into the mind in any other way; and this is the stage in the pupil's progress,—after he has acquired a little facility in expressing his ideas, and before he begins to express them in a more methodical manner,—for giving him a correct knowledge of the grammatical structure of the language. It may be felt a little irksome at first to be put under these restraints, after so much freedom has been allowed to the pen in former exercises, but this feeling will be relieved by the labour of composition being lightened during the time that the attention is being directed to grammatical construction. None but easy sentences will be required, without any regard to the subject of them, as the object is solely to familiarize the mind with the composition of words and sentences. The mental influence of this exercise is one of great value, for, as Blair has remarked, 'he who is learning to arrange his sentences with accuracy and order, is learning at the same time to think with accuracy and order.'

After some little skill has been acquired in the practice of writing, and after a good foundation for a correct style has been laid in the principles of grammar, we may proceed to the rhetorical relations of language, which are, in fact, only an extension of the grammatical, and a knowledge of both is requisite to the production of a good composition. In this branch of the art Mr. Parker has left us little to wish for, having provided, besides those exercises we have already described, a succession of lessons on synonymes, transposition, arrangement, definition, analogy, and tautology. To

these he has added exercises on figurative language, metaphor, allegory, hyperbole, prosopopœia, apostrophe, simile, antithesis, interrogation, exclamation, climax, periphrasis, clearness, unity, strength, and harmony. Twenty out of the forty lessons, into which Mr. Parker has divided his exercises, relate to those parts of composition which are purely rhetorical—a very disproportionate division for a work that is professedly elementary. After this remark we shall be suspected of a desire to make a joke, if we add that the only omission we have discovered in this part of the book, is in the article—Redundancy. So common a fault in composition was, surely, as much entitled to a place among our author's lessons, as prosopopœia, and hyperbole. Had the title of Mr. Parker's book been '*Exercises in Rhetoric*,' we should have had less to say about its defects. We have no objection to rhetoric being included in an elementary work on composition, but it should undoubtedly occupy a subordinate place to grammar.

The faults into which unpractised writers are apt to fall are very inadequately noticed in the publication before us. It must undergo a complete revision in the arrangement of the lessons, and many new exercises must be introduced in the first part of the book, before we can recommend it as a competent guide to easy and correct writing.

If the suggestions thrown out in this Article are founded upon sound principles, it would seem that the cultivation of thought, and the expression of it, should follow the natural order of things. The first shoots of the mind, like those of a tree, require to be pruned and trained; a process which may obstruct its growth for a time, but which will eventually render it more vigorous and fruitful. A progressive set of exercises in composition, such as we have attempted to describe, could not fail to give grammatical precision and rhetorical propriety to expression, and to prepare the way for a more finished and logical style of reasoning and writing.

On the mode of attaining the two former objects, we have already expressed our opinion. So little has yet been done to overcome the difficulties attendant upon the development of the ideas of the mind, that we have been willing to err in saying too much, rather than too little. We pass on to the lessons intended to complete the young writer's elementary instruction.

Among these, for the sake of preserving that order and arrangement, of which an outline has been given in a former page, we class lessons XXXVI. XXXVII. and XXXVIII., the design of them being to inculcate a more methodical and

logical style. The titles prefixed to these three lessons are, 'Simple Themes,' 'Complex Themes,' and 'Easy Essays.' Lest some of our readers should not be initiated into the mysteries of themes and essays, it may be proper to let them know in what the difference lies. 'A simple theme describes some subject generally expressed in a single word, term, or phrase, and embraces a view of its properties, qualities, and effects. A complex theme is a proposition or assertion, which relates to a simple subject; an exhortation to practise some particular virtue or action, or to avoid some particular vice or deed; or it is the proving of some truth.' In the former compositions that have been required from the pupil, observations, however desultory and unconnected, were acceptable. The object now aimed at, is 'the attainment of clear notions, lucid arrangement, and perspicuous expression.' For this purpose a page or two of directions are given introductory to models, and skeletons, and lists of subjects. The pupil is thus instructed in the method of treating a subject. Having previously prepared his mind by studying, in its different bearings and relations, the theme upon which he is going to write, he is directed to arrange in 'the following order such ideas as he may have acquired. 1. If the subject require explanation, define or explain it more at large either by a formal definition; by a paraphrase; or by a description. 2. Show what is the cause or origin of the subject; that is, what is the occasion of it, from what it proceeds, from what it is derived, and how it differs from what it is thought to resemble. 3. Show whether it be ancient or modern, that is, what it was in ancient times and what it is at present. 4. Show whether the subject relates to the whole world, or only to a particular part of it. 5. Examine whether the subject be good or bad; show wherein its excellency or inferiority consists. 6. Present the subject in an antithesis. 7. The exercise may be concluded with any general observations suggested by the subject.'

In relation to complex themes, the method pursued is somewhat different according to the nature of the proposition to be developed. The simple themes relate to such subjects as Education, War, Friendship, Music, &c. The complex themes show in what way propositions or abstract truths may be logically treated.

The subject must be first well studied. 'After the theme or truth is laid down, the proof, consisting of the following parts, may proceed as follows: 1. The *proposition* or *narrative*, where we show the meaning of the theme; 2. the *reason*,

where we prove the truth of it by some reason or arrangement; 3, the *confirmation*, where we show the unreasonableness of the contrary opinion; 4. the *simile* or *comparison*; 5. the *example*, where we bring some instances from history to corroborate the truth of our theme; 6. the *testimony* or *quotation*, to show that others think as we do; 7. the *conclusions*, where we sum up the whole, and show the practical use of the theme, by concluding with some pertinent observations.'

Such rules as these may be thought calculated to shackle rather than forward the pupil. But their object is not so much to give freedom, as precision to the movements of the mind; and however unpromising such a method may appear, for giving grace or vigour to the expression of thought, we approve of the judgment which led our author to adopt it, as the basis of these lessons. There can be no logical writing without it. It may be true that no elegant compositions are written upon such a model, because it is the perfection of art to conceal art; but were they analyzed and dissected by a skilful hand, all or most of these parts would be found interwoven with the texture of the composition. The discipline implied in these exercises is as necessary for forming the mind to correct thought, as the style to the correct expression of it. Few men ever become deep thinkers or clear writers, whose minds have not been accustomed to logical investigation. Without it, mental conclusions are loose and desultory.

As soon as a habit of generalizing the thoughts is acquired by this artificial process, the pupil is released from his restraints, and is at last allowed to write Essays, without being required to observe the order pursued in his simple and complex themes. We extract part of

LESSON XXXVIII.

Easy Essays.

'After the pupil has had some practice in writing on regular subjects, according to the directions in the preceding lessons, (XXXV. XXXVI. and XXXVII.) forsaking the *artificial* arrangement of his composition, and being guided in his train of thought only by a few hints thrown into the form of *heads*, he may be required to write from an outline or skeleton, composed of these heads; as exemplified in the following

MODEL.

On the importance of a well spent youth.

OUTLINE.

‘1. All desire to arrive at old age; but few think of acquiring those virtues which alone can make it happy.’

‘2. The life of man, a building; youth, the foundation.’

‘3. All the later stages of life depend upon the good use made of the former.’

‘4. Age, therefore, requires a well spent youth to render it happy.’

It will be seen from this lesson that the pupil slides, at last, into a natural system with all the aids and appliances which art can give him. Perhaps the three last steps of his progress might be simplified a little. To divide the lessons, however, would render them less compact. To alter them at all, would impose the labour of entirely re-casting them. And this Mr. Parker seems to have discovered, for nearly the whole of these three lessons, as well as lessons XX. XXI. and XXIII. are taken from Walker’s ‘English Themes and Essays;’ and we are obliged to add, for the most part without acknowledgment. Even the models, the themes, the skeletons, the subjects, are all appropriated with only very slight alterations. We must however do Mr. Parker the justice to say that his alterations are improvements, for Mr. Walker’s language is often inelegant, and occasionally incorrect. We strongly disapprove of the principle of taking piecemeal from another work; but when such a thing is done without being properly acknowledged, it is what we feel ourselves called upon to condemn. The only portion of Mr. Parker’s book which can be considered new is comprised in the early lessons. We were in expectation of finding more that was original after reading the following remark (p. 59.) ‘Whether the arrangement of the principles contained in the several lessons is as strictly progressive as it might be, is a question submitted with deference. Having enjoyed little conversance with the collected wisdom of others upon the subject, either in person or in print, diffidence of his own opinion forbids the Author to recommend any adherence to the order in which they are presented.’

We dislike neologisms whether of English or foreign manufacture, and therefore object to ‘conversance’ in the above extract as a bad word. It is almost the only blot of the kind in the book. Generally the style is clear and good, the sentences well constructed, and the words well selected. The plan of the lessons is clear and simple.

On the whole we are disposed to think that Mr. Parker’s book is capable of being made a useful guide to the art of

composition, if he will improve the arrangement of the lessons, supply the defects we have pointed out, add a lesson on punctuation, and re-cast the exercises taken from Walker, substituting a new selection of subjects for those given in lessons XXXVI. XXXVII. and XXXVIII., which are objectionable because they hold out a premium for idleness. Lads who dislike application will be sorely tempted to break the commandment, and steal an Essay ready made from Walker.

ETYMOLOGICAL MANUAL.

An Etymological Manual of the English Language, adapted to the improved system of Education, for the Use of Schools and private Families. By John Oswald. Edinburgh, 1833. Third Edition.

An Etymological Dictionary of the English Language, on a plan entirely new, adapted to the modern system of Tuition. By John Oswald. Edinburgh, 1833. p. 630.

It will no doubt appear a mere truism to our readers, to assert that a child should always be made to understand whatever he happens to be reading, and that it is the duty of the teacher to make him comprehend, first, the meaning of each term, and then the sense of the whole. We cannot, however, recur too often to this subject, nor impress too strongly upon the minds of all those engaged in the important business of tuition, the necessity of keeping this point always before their eyes. The mere utterance of certain sounds which are unconnected with any definite ideas is an unprofitable waste of time; it is turning a child into a mere machine, and neglecting the cultivation of that most important part of our nature, the intellect. Every sentence which the pupil reads may be made an instrument not only of advancing his proficiency in the mere art of reading and of cultivating his habits of attention, but also of communicating much valuable information of permanent advantage to him through life. Even the time consumed in acquiring the mechanical part of the art will be shortened, if the pupil is taught to carry the sense along with the sound; if along with the mere mechanical routine of sounds and technicalities, his attention is roused, his curiosity gratified, and his fancy amused. It is astonishing to observe the avidity with which a child will have recourse to reading, if he has been properly trained, and if books suited to his age are placed within his reach.

Knowledge, in fact, is as necessary for the mind, as food for the body*.

To rest satisfied with enabling the pupil to comprehend the individual passage on which he is employed is not sufficient. It is indeed impossible that much ground can be gone over, or that much direct information can be communicated in a school; but the instructor, anxious for the improvement of his pupil, will contrive not only to explain the passage before him, but to add as much more useful information as his own knowledge and the circumstances of the case will admit. We have stated that it is not only necessary that the meaning of the whole passage should be comprehended, but that the attention of the pupil should be directed to the full force of each particular term employed, and this can never be properly accomplished unless by a minute examination of the roots, derivatives, and compounds of the word. Thus if the word 'unassailable' occurred, it might be sufficient for the explanation of the passage to say that it meant 'not open to attack;' but this would by no means accomplish all the good that might be done. We have here an opportunity of introducing him to several large families of words which are constantly recurring in the language, and by drawing his attention to them, we are at the same time cultivating the faculty of observation. By the explanation we have given, it is by no means improbable that the child would have received no clear or definite ideas of the word, and that on its recurrence he would be quite as much puzzled as if he had never seen it before. It would be hopeless to expect, that on meeting with others from the same root, he should be able, without some instruction, to comprehend their meaning by aid of the word which he had already met. If the teacher, however, direct his attention to the threefold composition of the word, the *un*, the *as*, and the *sail*, a very different result may be expected. Let him inquire the meaning of the syllable *un* in composition, and ask the pupil to point out other words to which it gives the signification of *not*, such as *uneasy*, *not* easy, *unequal*, *not* equal, *unfair*, *not* fair. He may be also asked if the syllable ever assumes any other form, and if he has been at all accustomed to this species of training, he will at once answer, that it is sometimes *in*, as *incomplete*, *not* complete, *incautious*, *not* cautious; sometimes *il*,

* Ut aves ad volatum, equi ad cursum, ad sævitiam feræ gignuntur; ita nobis propria est mentis agitatio atque solertia: unde origo animi cœlestis creditur. Hebetes vero et indociles non magis secundum naturam homines eduntur, quam prodigiosa corpora et monstribus insignia: sed hi pauci admodum. — *Quintil. Inst. i. i.*

as *illegal*, *not* legal; sometimes *im*, as *impartial*, *not* partial; and sometimes *ir*, as *irrational*, *not* rational. The pupil will thus be led to observe that the consonant in the prefix *in* is modified by the nature of the letter which follows it. To make this part complete, he may also be asked if he knows any other syllables which give a negative signification to the word to which they are joined, and if he cannot recollect, he may be told of *dis* and *non*. The teacher will then proceed to examine the meaning of *as* in composition, and draw the pupil's attention to the different forms which this element assumes, as *ac*, *ad*, *af*, *ag*, *al*, *an*, &c. illustrating the whole with apposite examples. He will then come to the root *sail*, and show that in compound words it always has the signification of *to leap*, *to jump*; that *assail* or *assault* means *to leap* or *fall* upon with violence, to attack suddenly; that it does not always take the same form, but still that there is so much resemblance in all the words, that there can be no difficulty in recognising the root in all of them: thus *exult* (*i. e.* *eksult*), *to leap* for joy, to rejoice in triumph; *dissilient*, *starting* asunder; *resilient*, *leaping* back; *salient*, *leaping*; *insult*, a *leaping* on, any gross abuse offered to another either by words or actions, to *trample* upon, to affront; *result*, a *leaping* back,—as if the rebound, the recoil of any act,—*i. e.* its *effect* or *consequence*—if the act be one of reasoning, a *conclusion*. It is in this way that the curiosity of the pupil may be excited, and he will at once receive a key to several large classes of words. The interest which pupils take in such an exercise cannot be properly appreciated without being witnessed. Whatever difficulties there may be, they encounter them with the utmost cheerfulness; and as their curiosity has been excited, they willingly exert themselves to overcome them.

Up to the present time the teacher has had to contend with considerable difficulties, and to depend mainly on his own knowledge of the language: we have not seen, nor do we think that there formerly existed, any small work which was easily accessible to the great body of teachers, which could be of much use to them in furthering this particular object. It is only lately, indeed, that the attention of the public has been particularly directed to the advantage likely to accrue from a more minute and careful examination of the radical portions of vocables, and it was not therefore to be expected that our lexicographers should have devoted that attention to this branch of the subject to which its great importance entitles it. Children are often much embarrassed by the numerous definitions given to explain some simple word, all which may be avoided if their attention

be directed to its original meaning, and if they are taught to trace its derivative significations. Mr. Oswald, the author of the works which we have placed at the head of this article, has evidently comprehended the principle which we have been advocating, and he tells us that the Etymological Manual was originally suggested to his mind rather as an aid to himself, than with any idea that it might become more extensively useful. We are glad, however, that he has been induced to present this little work to the public, as we are convinced that it is calculated to facilitate in an eminent degree the labour both of the teacher and the scholar. The Manual consists of about seventy short pages, and contains nearly all the Latin and Greek roots from which English words are derived, and to each root a few examples are attached. Besides, he has given a list of what we are inclined to consider as perhaps a still more important part of the language: we allude to the prefixes and affixes, or, as these latter are now more frequently called, suffixes. Thus of English or Saxon origin, he gives us *fore*, *before*, *forerunner*, *foresee*, *forewarn*. *Mis*, (*miss* in German) *ill* or *defect*, *misconduct*, *misapply*, with many others. He also gives a list of prefixes of Latin and Greek origin, and also of suffixes with their meaning. We cannot more clearly show the principle on which the author proceeds, than by giving a few examples.

*Ate**, *having*—affectionate, inanimate.

Ble, *may* or *can be*—laudable, visible, portable.

En, *made of*—wooden, earthen, brazen.

Ful, *ous*, *ose*, *y*, *some*, *full*—hopeful, glorious, verbose, earthy, troublesome.

Less, *without*—heartless, hopeless, fearless.

It is intended that this Manual should be committed to memory, but we think this quite unnecessary. When used in connection with reading lessons, it will bring into full play the child's discriminating powers; and those who have never tried this system will be equally astonished and gratified to observe the delight and satisfaction which the pupil displays in being able to trace the root through all the various modifications which it assumes. In a work which was suited to the capacities of the younger pupils, it was impossible that any great number of examples could be given, and it was therefore necessary that there should be a work of a larger size, to which the more advanced student

* We think that there is some objection to saying *Ate*, *having*: first, because it is not true; next, because in our opinion there is hardly any way of explaining such words by mere definition of the termination: but if it is done, it should be done better than in this and other instances. The same remark applies to *y* and other terminations, which are translated by the word *full*. *Earth-y* does not mean *full of earth*.

might refer, and we may add, from which teachers also might derive assistance. This Mr. Oswald has furnished in his *Etymological Dictionary*, where the student will find almost every English word of any importance that is derived either from the Greek or the Latin language. He has arranged the words in classes, and under their respective *roots*. He has inserted under the Latin primitives words borrowed from the French, Spanish, and Italian, as they are generally derived from Latin roots, though much altered both in orthography and inflexion. We wish indeed he had added the words of the modern languages through which they have come to us, as the student will frequently not perceive the changes which the words had undergone before they reached us. This difficulty might also have been partly obviated by giving a tabular view of such systematic changes as Latin words undergo in passing directly into our language. When the usual acceptation of a word differs from its literal, the peculiarity is generally explained in short notes, which sometimes contain good information. In every word of extensive use the author has marked the progress of its meaning, and shown by what gradations it has passed from its primitive to its remote and accidental signification. Our readers will better understand the plan of the work by a few examples.

Fan-um, *n.* 2. *a Temple*: as *fan'atic**, one mad with wild and extravagant notions of *religion*; *profane*, before or on the outside of the temple—not practising the duties of *religion* (*unholy*, not *sacred*.)

anti- <i>fan'atic</i> , <i>a.</i>	<i>fanat'icism</i> , <i>n.</i>	<i>profane'ness</i> , <i>n.</i>
<i>fan'atic</i> , <i>a.</i> and <i>n.</i>	<i>fane</i> , <i>n.</i>	<i>profan'ity</i> , <i>n.</i>
<i>fanat'ical</i> , <i>a.</i>	<i>profane'</i> , <i>n.</i> and <i>v.</i>	<i>profana'tion</i> , <i>n.</i>
<i>fanat'ically</i> , <i>ad.</i>	<i>profane'ner</i> , <i>n.</i>	<i>un-profaned'</i> , <i>a.</i>
<i>fanat'icalness</i> , <i>n.</i>	<i>profane'ly</i> , <i>ad.</i>	

To this Mr. Oswald appends in a note, that *Fanatics* are those who passed their time in temples (*fana*), and being often seized with a kind of enthusiasm, as if inspired by the Divinity, showed wild and antic gestures; such as cutting and slashing their arms with knives, shaking their heads, &c. The *profane*, those who were not initiated into the mysteries of *religion*, and therefore made to stand before or on the outside of the temple.—We give this note just as it is, without vouching for the accuracy of it.

Again, if the root be from the Greek language, we find the same industry employed, in tracing it through all the phases under which it appears, and though we have observed some mistakes, they are of comparatively slight importance.

* *Fanatic*, we believe, is the received accentuation.

Odos (ὁδός) *a road or way, a journey*: as *meth'odist* one who observes *method*; *period'ic*, pertaining to a *period*.

amethodical, <i>a.</i>	‡ meth'od, <i>n.</i>	period'ic, <i>a.</i>
* ep'isode, <i>n.</i>	method'ic, <i>a.</i>	period'ically, <i>ad.</i>
episod'ic, <i>a.</i>	method'ical, <i>a.</i>	syn'od, <i>n.</i>
episod'ical, <i>a.</i>	method'ically, <i>ad.</i>	syn'odal, or
† Ex'odus, <i>n.</i>	meth'odism, <i>n.</i>	syn'odic, or
ex'ody, <i>n.</i>	meth'odist, <i>n.</i>	synod'ical, or
immethod'ical, <i>a.</i>	method'istical, <i>a.</i>	synod'ically, <i>ad.</i>
immethod'ically, <i>ad.</i>	pe'riod, <i>n.</i>	

We by no means wish it to be inferred from what we have said, that the work may not be very considerably amended, but it is a performance very creditable to the author, and it will be found a great assistance to the teacher. It would no doubt have swelled the book to a much larger size, if the author had included words of Saxon origin; still we think that many might have been added with much advantage to the student. It would have required, however, a knowledge of the Saxon language to have done this with any degree of accuracy, and this we suspect, from some slight slips which we observe, the author does not possess. A little consideration will, for instance, convince Mr. Oswald that he is wrong in supposing that the Saxon prefix *Be*, signifies *to make*. He gives as an instance to *becalm*, to *make calm*; but the simple word to *calm* also has the same signification. In fact, this little prefix *Be* has sadly puzzled all Teutonic etymologists. It is found in a great many words, without apparently changing the meaning, like the Gothic *Ga*, and Saxon *Ge*, and Anglo-Saxon *Bi*. A number of German words have the same particle, and we think that in many of them we can recognise the idea of *nearness* or *closeness*, attached to the preposition *bey*, the English *by*. Thus to *besiege*, is to sit *near* anything; to *bereave*, to take from *beside* a person; or it sometimes gives the signification of *completeness*, as to *becalm*, to make calm *all over*; to *bespatter*, to dirty *all over*. *Before* and *behind* we would explain as *close* in front, *close* at the back; in *because* the *be* may be the substantive verb, and the word will then be equi-

* *Episode* in poetry, a separate *incident*, story, or action, introduced for the purpose of giving a greater variety to the events related in the *poem*: an *incidental narrative*, or digression separable from the main subject, but naturally arising from it.

† *Exodus* or *Exode*, *departure* from a place; particularly the *departure* of the Israelites from Egypt under the conduct of Moses; the second book of the Old Testament, which gives a history of the *departure* of the Israelites from Egypt.

‡ *Method*, literally, according to a *way*; a suitable and convenient arrangement of things, proceedings, or ideas; *way*, *manner*, *classification*.

|| *Period*, literally, a *way* or *path* round or about, a *circuit*; hence the time which is taken up by a planet in making its revolution round the sun, or the duration of its course, till it returns to the point of its orbit where it began, &c.

These notes are from Mr. Oswald's book.

valent to *the cause being*, i. e. the cause being that you did so and so ; or perhaps it is nothing more than *by cause*. It is curious that in the old Prussian language the preposition *be* is found to be *Po*, the labials being interchangeable. As an example of this, we give the very name of the country itself—Prussia, which in German is *Preussen*, and in the old language was *Poreussen*, i. e. the country near to *Reussen*, Russia. Again *Pommern*, Pomerania, i. e. lands *po meer*, near the sea, which all will immediately allow as an exact description of that district. If we cross from Europe into Asia, and examine the languages of the East, we shall be surprised to find the appearance of this same particle with only some slight alterations. In Sanscrit it is *abhi*, not improbably contracted to *bhi*, which signifies *before*, *near*, *at* ; and Pott,* who has just published a very curious and interesting work, on what he calls the Indo-Germanic languages, observes, that it appears as a suffix of the dative case in the Sanscrit ; *tubhi-am*, to you, where every one will recognise the Greek suffix, *φι*, and the Latin *ti-bi*, *i-bi* ; and in the plural termination *bis*, as *no-bis*, *vo-bis*. Even the Latin termination *bus* is no doubt the very same preposition, as in *sermoni-bus*. We may add also the Greek preposition *ἐπι* as of the same family.

A moment's consideration will enable the author to see that the prefix *Em* does not give the signification of *to make*, to those verbs in which it is found. It is, in fact, nothing else than the preposition *in* ; and we find a corroboration of this in the very examples which he gives. Thus *embellish* is to put beauty *into* a thing ; to *empower*, to put power *into* ; to *empassion*, to put passion *into*. We have also such words as *embrace*, *embower*, &c., which though somewhat different from the words just mentioned, are easily explained by reference to the meaning of *in*. In Latin, indeed, we recognise two distinct roots, one the preposition *in*, and another in the adverb *inde*, where the *in* is evidently like the *i* in *ibi*, a part of the pronoun *is*. We should almost be inclined to think that the French *en* was sometimes from this last root, as, *va-t-en*, go away *from this* ; *s'enfuir*, to fly away *from this* ; while the other signification is found in *enhardir*, to put courage *into*, to *embolden*. It is by no means uncommon in that language, to find a word with the same orthography and two distinct significations, and evidently derived from distinct roots, thus *mariage* is a sea-term, from *mare*, and also *marriage* from *maritus* ; *coudre*, a hazel-tree,

* See Etymological Investigations into the Indo-Germanic languages, particularly in relation to the change of sound in the Sanscrit, Greek, Latin, Lithuanian, and Gothic Languages, by Dr. Aug. F. Pott. Published at Lemgo, 1833.

from *corylus*; and to *sew*, from *consuere*; *pêche*, fishing, from *piscari*; and *pêche*, a peach, from *malus Persica*; and many others which will no doubt be suggested to our readers; so that we are perfectly aware that *em* may have two significations, but none of the words produced by Mr. Oswald will enable him to prove the position he has taken. All the modern languages can produce such words as *hail*, the Latin *salve*, from the Teutonic *hael*; and *hail*, congealed water, from *hagel*: in Italian *atto*, from the two words *aptus* and *actus*; and in German *münze*, from *mentha* and *moneta*.

Mr. Oswald ought scarcely to say that *sus* is for *sub* or *sursum*; this last is nothing else than *sub-versum* contracted; and that this is the case is proved by other words of the same kind, as *ursum*, re-versum; *deorsum*, de-vorsum; *seorsim*, se-versum. The author has also mistaken the derivation of some Greek words: thus *dropsy* is found both under *ὑδωρ* and *ὕπτω* (*ὑπτομαι*); the first alone is correct. As an example of another mistake, *Iliad* can never be supposed to have any connexion with *ἰδῆ*, as the author supposes.

The errors in Mr. Oswald's book seem to arise from his not having paid sufficient attention to the true forms of the original words, and to the principles of Greek and Latin etymology; thus we find

‘*AERESIS* (*αἵρεσις* ab *αἶρω*), a *taking*. (See *Heresis*) *aphæresis*, *n.* *diæresis*, *n.*’

Whatever difficulty there may be in the explanation, the pupil should not be led to suppose that the *h* of *aphæresis* belongs to the prefixed preposition. There is no word *Aeresis*, and therefore it should not have been given; the explanation is also imperfect, but it is better done under *Heresis*. Under *HOL-OS*, *the whole, all*, the author gives *catholic*, &c., rightly attaching the aspirate to the second part.

‘*AGIL-IS*, a. swift, active; as *agility*, &c.’

The author has evidently adopted this mode of dividing the Latin word *agilis*, in order to explain to the English reader the forms *agile*, *agility*, &c.: but we think that this mode of dividing the word will tend to mislead Latin students, who may use the book, and prevent them from correctly separating the adjective termination of *agilis* from the verbal root.

‘*EGOR-A* for *AGOR-A*, (*ἀγορά*) a *public place*; &c. *allegory*, *n.* *allegorical*, *a.* *panegyric*, *n.* and *a.* &c.’

Though there is no doubt of the etymological connexion between *ἀγορά*, *ἀγορεύω*, and the latter part of *ἀλληγορία*, &c.; we do not think the author's explanation is good. *Egora* does not exist; and *allegory*, and its connected family of words, should have been referred directly to the true Greek forms, *ἀλληγορία*, &c.

Under *fru-or*, to enjoy, the author gives *fructed* (a word we never saw before, and hope we shall never see again), *fructify*, *fructification*, &c.; but there is no hint given whence the *c* comes. The author should have referred these words directly to *fructus*, and he should have done the same with *fruit*, and all its derivatives, explaining at the same time how this *c* disappears in the derived languages. For the mere English reader the reference to *fruor* is not so useful as that to *fructus* would be.

Though we think Mr. Oswald's design good, and to a considerable extent well executed, we hope that, in a second edition, he will attempt to improve the classification. Too many words are often placed under one head; for example, the present indicative of a verb; though many of such examples would be more satisfactorily explained by reference to some other form of the verb, and especially to the participle in *tus*. The Greek derivatives, and the mode of exhibiting them, are frequently unsatisfactory, and sometimes entirely wrong; the orthography of the Greek words is also sometimes incorrect, as *λέψις* (p. 272), *λιτανία* (p. 279),* *νέβος* (p. 332), &c.; and a few words are given as genuine words, which are not so.

* The author's explanations in the note seem sometimes out of place. Thus p. 283, we have a note to explain what *logarithms* are; but the author has not explained (p. 279) the origin of the word *liturgy*, which would have been at least equally appropriate, and might be made much more intelligible in the compass of a note.

MISCELLANEOUS.

FOREIGN.

FRANCE.

Toulouse.—THE 'Académie des Jeux Floraux' hold their anniversary, with all due ceremony, in the beginning of May. It commences with a prescribed form of panegyric on the fair Clémence Isaure, its foundress; this being done, a deputation of the academicians walk in solemn procession to the church of La Daurade, for the purpose of bringing away the gold and silver which have been exhibited from the high-altar of the church from an early hour in the morning. Upon their return to the hall of the academy, the names of the successful competitors are proclaimed; and the distribution of the five flowers annually given takes place: two of them are of gold, about eighteen or twenty pounds in value, one of them being awarded for the best ode, and the other for the best specimen of oratory. Competition is admitted in seven species of composition: lyric, didactic, epistolary, elegiac, and pastoral poetry, ballads, and sonnets or hymns in praise of the Holy Virgin. The King is patron of the institution, which is composed of 'Mainteneurs' and 'Maîtres des Jeux Floraux.' The Marquis de Latresne is at present dean of the academy; and on the list of 'Maîtres' stand the names of Chateaubriand, Victor Hugo, Baour-Lormian, and Bignon. The prize poems, as well as such among the unsuccessful pieces as evince considerable talent, are published by the society.

University Budget.—The following items constitute the grant made by the French Chambers on the 9th of May last, for the year's expenditure, under the head of 'Public Instruction:—

I. Central Administration	£ 25,830
II. General Service	20,280
III. Academical and Departmental Administration	32,790
IV. Section of superior Instruction—Faculties	77,560
V. Ditto secondary Instruction	66,220
VI. Ditto primary Instruction	184,000
VII. Scientific and Literary Institutions	65,900
Total	£ 482,580

This grant exceeds that of last year by nearly 180,000*l*.* The item of 'Secondary Instruction' appears in this estimate for the first time. In the debate which accompanied these votes, M. Guizot intimated that it was the intention of the University Council to institute chairs of 'Constitutional Law' in some of the French colleges; and in order to remove the impression under which the Committee on the Budget laboured, that professorships of Political Philosophy were the real object contemplated, he added, '*c'est à dire, chaires de la Charte et de ses Commentaires.*' A small portion of the seventh vote—namely, 160*l*.—is to be applied in forming a collection of historical works on the Crusades; and another portion, 800*l*., in laying the groundwork for a cabinet of Chemistry. The latter was added to the original estimate, on the motion of M. Gay-Lussac.

The report of M. Guizot, the Minister of Public Instruction, has recently been presented to the King. The following is the substance:—As soon as the law of the 28th of June, 1833, was passed, M. Guizot sent a circular letter to the schoolmasters, pointing out to them the nature of their duties. He requested them, individually, to acknowledge the receipt of this letter, and he received 13,850 answers, giving strong and encouraging proofs of their zeal and capacity. It is, however, to be regretted, that out of 39,000 schoolmasters no more than these 13,850 sent any reply. The success of primary instruction depends upon the normal schools, in which the teachers are formed; and with good teachers there cannot fail to be good schools. Of these schools, established by the decree of the 17th of March, 1808, there were, in 1828, no more than 3; in 1830 there were 13. At present there are 62 in full activity, and 15 more are in preparation. Seventy-three departments concur in the support of the 62 schools, and consequently 11 departments have joined with others for the maintenance of normal schools. It is expected that every department will soon have its own school. In 1832 there were 37 normal schools. The increase in 1833 was 25. The 62 existing schools have, together, 1944 pupils, of whom 1308 are bursars of the departments, 245 bursars of the state, 118 bursars of communes, and 273 at their own charges. A table gives a summary of the votes of the municipal councils for the organization of primary schools. Out of the 37,187 communes of France, 20,961 have voluntarily taxed themselves for the purpose of establishing primary schools. There remain nearly 20,000 communes which have paid no attention to primary instruction. The law authorises the union of two communes in maintaining one school; but hitherto there have been only 760 combinations of this nature. Besides the towns of 6000 souls, who are bound to tax themselves for this purpose, towns of minor extent are allowed, if they desire it, to establish primary schools. Six only have shown this dispo-

* See Journal of Education, vol. vi., p. 169.

sition. They are the following:—Aubusson (Creuse), with a population of 4847 souls; Manciet (Gers), 1742 souls; La Châtre (Indre), 4343 souls; Lauzun (Lot-et-Garonne), 1309 souls; Thionville (Moselle), 4944 souls; and Civray (Vienne), 2103 souls. The communes which have school-houses expended in purchases, buildings, and repairs for the purpose, within the year 1833, a sum of 3,000,000 francs. In the course of the present year there will be expended 2,350,877 francs, already voted by the municipal councils. The total expense necessary for furnishing all the communes with school-houses will, according to estimates made, amount to 72,679,908 francs. This sum is certainly very large; but can it be expected that primary instruction will spring up and increase spontaneously, and as if by a miracle, and that a law on paper is sufficient for the purpose? Let us not, however, be too much alarmed. Suppose that the state were to grant annually 1,000,000 francs, and the communes 4,000,000 francs, and the departments also something, in twelve or fifteen years every commune would have a school-house. The number of boys' schools, which in 1832 amounted to 31,420, increased in 1833 to 33,695. The number of boys attending these primary schools during the winter of 1832 was 1,200,715, and during the winter of 1833 it was augmented to 1,654,828.—*Times*, 19th May, 1834.

BELGIUM.

The Catholic clergy are using every exertion to instruct the rising generation, and have of late considerably increased the number of schools for the higher classes as well as the lower. In proof, it may be observed, that the Governor of East Flanders, in his official return, reports that there are at this time 27 seminaries for the secondary course of instruction, in the province, which are attended by 2039 pupils; whilst, in 1830, there were but 22 of the former, and 1599 of the latter. Equal progress has been made with respect to primary schools: in 1830 the province did not contain more than 234 district schools, and 139 private seminaries—to which 29,021 pupils resorted; whereas, in February last, the province contained 285 district schools, and 304 private ones—which were altogether attended by 43,601 pupils.

Orphans.—The number of children delivered over to the care of the several Orphan Asylums in the kingdom amounted last year to 9305. The average number of births, from 1815 to 1828, was 14,501; at present it is rather more.

Grants to the Universities, &c.—The budget voted for the Ministry of the Home Department, which amounts in all to 10,762,879 francs (430,515*l.*), fixes the expenses of the three universities of Louvain, Ghent, and Liege, at the sum of 361,300 francs (14,450*l.*), which is comprised in the general grant of 739,772 francs (29,591*l.*), for the promotion of education. It contains likewise an item of 185,440 francs (7417*l.*), towards encouraging the Arts and

Sciences ; and another of 2540 francs (102*l.*), for publishing the Transactions of the Board of Statistics.—*Brussels, 21st May, 1834.*

GERMANY.

The Animal Kingdom.—The fourth volume of ‘Oken’s Natural History,’ which has lately been published, gives a curious enumeration of the genera and various descriptions of animals, as estimated by different naturalists, from the days of Linnæus (in 1767) down to those of C. Buonaparte (in 1832). The number of various *mammalia*, according to Linnæus, was 221 ; Minding, in 1829, 1230 ; and C. Buonaparte, in 1832, 1149. Linnæus states the number of sorts of *birds* to be 904 ; Illiger, in 1812, 3779 ; and C. Buonaparte, 4100. The *amphibia*, according to Linnæus, were of 215 kinds ; Humboldt, in 1821, states them at 700 ; and C. Buonaparte, 1270. Of *fishes*, the number of varieties, according to Linnæus, was 467 ; Cuvier estimated them, in 1827, at 5000 ; and C. Buonaparte sets them down at 3586. The *insect* tribe was estimated by Linnæus at 2981 varieties ; whereas Fabricius, in 1805, states the varieties of flies alone, without butterflies, to be 12,513. The different kinds of *scaly* or testaceous animals are computed by Linnæus to be 841 ; by Lamarck, in 1822, to be 3520 ; and by Schmidt of Gotha, in 1832, to be 4548. Of *medusæ*, Escholtz, in 1829, estimated the varieties at 208. Of *polypi*, according to Lamarck, in 1816, we have 604 sorts ; and of *infusoria*, according to the same naturalist, we have 244 ; but according to Ehrenberg, in 1832, 410. The number of *insects* already existing in our cabinets, Oken estimates at upwards of 50,000 ; and he justly adds—‘Such multitudes of animals are yet to be found described in neglected journals, travels, and minor publications, that it would require years upon years merely to count them.’

Friesland Literature.—An individual of the name of Hansen, who was in earlier days a mariner, and is at present bailiff of the island of Sylt,* has lately published a comedy, several tales, and a collection of poems, in the dialect of North Friesland : they are considered a literary curiosity. The Friesic stands on the confines of the German and northern languages, forming the extreme connecting link between them—having survived the East Friesland dialect, and being spoken on no other spot but some of the islands and districts on the western coast of Schleswig. *Wb.*

HANOVER.

‘VERY great attention has been paid to the improvement of Elementary Schools in this country. The instruction given in them

* Included in the Danish bailiwick of Toudern, on the west coast of the duchy of Schleswig ; about fifteen miles long, and from two to seven miles broad, with about 2700 inhabitants.

is judiciously confined to reading, writing, and the Scriptures, together with such portions of arithmetic, and the geography and natural history of the country, as are likely to prove useful in common life. They are divided into head, and branch or subsidiary, schools; the former being established in the chief towns and places of each parish, and the latter in spots within the bounds of the parish. The management of those schools which lie in the *Haidprovinzen* (provinces in which heaths abound) is attended with no little difficulty; for the farms lie wide apart, and the parent, either from prejudice or poverty, or on account of the inclemency of the climate and badness of the roads, is indisposed to enforce the regular attendance of his children at the school, which is usually open during the winter season only. In the province of Lüneburg, for instance, there are several parishes in which there are either eight or ten subsidiary schools, or else a perambulating schoolmaster, who goes round from one spot to another. His appointments are of so scanty a description, that unless he made honey or followed some mechanical profession, he would be unable to obtain a livelihood. Though much has been done of late years to ameliorate their situation, there are upwards of 400 masters whose allowances do not exceed 4*l.* a year; nearly 700 who have not more than 8*l.*; the major part are allowed from 20*l.* to 35*l.*; and about sixty as much as 60*l.* and upwards. The master who conducts the subsidiary schools has in general rather less than fifty children under his care; but the majority of the head schools are frequented sometimes by as many as one hundred and fifty; few by less than seventy-five or eighty. In a variety of places there is much need for separating the boys from the girls; but the want of sufficient means stands in the way of effecting this highly desirable object. The number of schools of both kinds amounts at present to 3561; and the united incomes of the masters is supposed to be about 40,000*l.*, or not more than 10*l.* each; and even of this pittance but an inconsiderable proportion is derived from the public coffers. Numbers of the parochial schools have a school of industry attached to them: the first was set on foot in Göttingen; and their object is to teach the children spinning, knitting, sewing, and such other employments as may enable them to make a beneficial use of their hands as well as their heads. I will close these few observations with adding an enumeration of the places for public education which exist at present in this part of his Majesty's dominions. They consist of a university (Göttingen), four schools for educating teachers, one academy for the sons of noblemen, sixteen gymnasia, twenty schools for the middling classes, five ecclesiastical seminaries, one institute for the deaf and dumb, one school of surgery, two veterinary schools, six lying-in asylums, and 3561 primary schools.' S.

Population ; 1st January, 1834.—The following is the result of the returns from the several bailiwicks, or *Land-Drosteien* :—

Aurich	152,408
Hildesheim	347,425
Osnaburg	261,234
Hanover	314,051
Lüneburg	299,626
Stade	238,293

Total number of inhabitants 1,613,037

According to Ubbelohde, the population in 1822 amounted to 1,434,129 souls ; the increase in the last twelve years has therefore been 178,908, or at the average rate of 14,909 per annum. In 1815, the number of inhabitants was 1,292,958 ; which gives an increase for the last nineteen years of 320,079, or of 16,846 per annum. This last average nearly agrees with Von Bickes' average of 16,245, between 1815 and 1830 : he derives it from the excess of the births over the deaths in that interval.

SAXONY.

Leipzig ; Booksellers' Mart.—At a general meeting of the numerous booksellers, who were at this place on the 27th of April, and had resorted to it, as is their annual custom, at Easter, from all parts of Germany, it was determined to erect an Exchange for the express use of the trade. The elevation approved of presents a handsome edifice, three floors in height, 112 feet in length, and 48 feet in depth. The site chosen for it is what is called the 'Bursa Bavarica : ' the basement will contain the hall, in which the booksellers are to meet for discussing and transacting their every-day concerns ; the first-floor will be occupied by a smaller place of meeting and several rooms, which will afford conveniences for 400 booksellers to adjust accounts together at the same moment ; and the second floor will be fitted up with another hall, and a number of apartments to be let out as lodgings during the fairs. The cost of completing the whole building is estimated at between 4500*l.* and 5000*l.* ; and the whole number of shares, viz. 300 of 100 dollars each, has already been subscribed for defraying it. The legislature has agreed to grant this establishment a yearly sum of 750 dollars (about 110*l.*) in aid of a proposed fund for the purpose of paying interest on the capital, and ultimately redeeming it. The foundation of such an Exchange has been for some time under discussion, but certain difficulties were raised against it, which would not probably have been overcome, had it not been for the strenuous exertions of the Committee, which consisted of Messieurs F. Perthes of Hamburg, K. Dunkler and G. Reimer of Berlin, Fromann of Jena, Swetschke of Halle, and F. Fleischer and Rost of this town.

The University is rich in endowments for stipends to scholars ; but with respect to such funds as are applicable to its maintenance

and to scientific purposes, it is one of the poorest in Germany. An inventory of its property, which has been lately made public, states its means towards these latter objects to amount to 5699 dollars per annum only—not more than 800*l*. No funds whatever exist for the formation or support of a zoological museum, a mineralogical collection, or a clinical institution. It appears likewise, from a statement of its yearly disbursements, that Saxony does not expend as much on this, its sole university, as the Prussian treasury expends upon the least of its provincial universities. Those disbursements amount to 56,315 dollars (about 8000*l*.) for salaries, and allowances for various establishments, general management, &c., but not including scholars' stipends nor support of the poor (*armenwesen*); and the proportion of that sum which is derived from the national revenue is but 25,486 dollars, or about 3620*l*. The property of the university is valued at 1,100,000 dollars, about 156,000*l*.; and out of this capital, which consists chiefly of house property, besides a small portion of meadow and arable land, some woods, and a few shares of mines, the yearly interest on 650,000 dollars is applicable to benevolent purposes; the interest on the remainder, about 450,000 dollars, is therefore all that is available for the current expenses of the university.

BADEN.

The Universities.—The 'State and Government Gazette' gives an account of the state of these establishments during the last winter session, when the number of students at *Heidelberg* amounted to 518, of whom 332 were not natives of the Baden dominions; and at *Freiburg*, to 487, of whom 408 were natives of Baden.

PRUSSIA.

Early Diffusion of Education.—The power and splendour of the Teutonic Order attained their meridian in the fourteenth century; but there is no feature in the proceedings of its eminent commanders in that day on which the mind will dwell with higher gratification than their anxiety to promote the institution of schools. None more distinguished himself in this respect than Winrick von Kniprode, the grand-master of the order; he was the originator of an ordinance, which rendered it incumbent upon every village, possessing more than sixty hearths, to establish a rural school; and he was also the founder of Latin schools in the towns of Marienburg, Danzig, and Königsberg.

War in the Spanish Peninsula.—A very valuable acquisition has been made by the Royal Library, through the liberality of the present sovereign. It consists of an extensive collection of materials, formed by Colonel von Schepeler*, and illustrative of the war of independence between 1808 and 1813, and the state of the Spanish monarchy from 1816 to 1823. This officer availing him-

* Author of 'A History of the Spanish Monarchy,' from 1810 to 1813.

self of several years' residence in the Peninsula, gradually collected the most important documents and information, which were published either at Madrid or in the Spanish provinces, with reference to passing events: they consist not only of printed but of manuscript papers, and form a mass of records which it would not be possible to bring together at the present day.

BAVARIA.

Munich.—Of the twenty-four young Greeks who are to be educated in this capital, Karaiskaki alone has been obliged to remain behind at Trieste, on account of indisposition. They are objects of great interest to the inhabitants, and appear in public in their national costume, which is much admired.

No inconsiderable number of regulations with regard to discipline are, it is understood, about to be issued for the government of the Bavarian universities; and they are considered as originating with the congress of German ministers now sitting at Vienna. Among other statutes, one will render it imperative on the student to attend the academical celebration of divine worship more regularly. He is already required to have his name registered in the police returns within three days after his arrival; and on failing to present himself before the proper authorities for this purpose, he is not only refused admission on their lists, but is expelled from the town.

Seventy-seven professors and lecturers are at present delivering courses on one hundred and sixty-two different subjects. Schelling is lecturing on the philosophy of Mythology, and several young Frenchmen are attending his course. He has constantly 500 students and upwards in his class.

Provincial Museums.—An example has been set at Bayreuth, which might very beneficially be followed in England. The inhabitants of that town and its environs have laid the foundation of a museum, in which it is intended to place every natural production which is found in the adjacent districts, and to classify them regularly. The collection will be constantly and gratuitously open to public inspection.

AUSTRIA.

University of Pesth.—The institution to which this university owes its origin was founded by Peter Pázmany, Archbishop of Gran and Primate of Hungary, in the year 1635, and opened by him in Tyrnau, a small town about ninety miles north-east of Pesth, with a munificent endowment of nearly one hundred thousand pounds. In 1777 the empress Maria Theresa removed it to Ofen, having added the revenues of the Abbey of Foeldvár to its income seven years before this removal; but its opening was delayed until 1780. It did not remain long in this spot; for in 1784 Joseph II. removed it to its present site. It is probably the most richly-endowed university on the con-

tinent; its revenues considerably exceed sixty thousand pounds per annum, and out of this sum it pays stipends or exhibitions to 306 students, to the amount of 5000*l.*, besides maintaining wholly or in part, 100 scholars, and 1020 candidates for holy orders. Its professional body consists of 9 Professors of Divinity, 6 of Law, 13 of Physic, 14 of Philosophy, and one each of the Hungarian, German, French, and Italian languages. It has more than doubled its number of students during the last eighteen years; in 1815 they amounted to 812, and at the present time they are not less than 1666. At the former period, 75 attended the divinity courses, 205 the law, 172 the medico-chirurgical, and 360 the philosophical and mathematical: whereas, during the winter session, 1833-4, 83 have entered for the divinity courses, 224 for the law, 796 for the medico-chirurgical, 68 for the pharmaceutical, 56 for the obstetrical (which are delivered in Hungarian during the first semester, and in German during the second), 47 for the veterinary, 365 for the philosophical, and 27 for the geometrical. If classed according to their respective faith, the account will stand thus: *Roman Catholics*, 1116; *Greek Catholics*, 2; *Greeks, purely*, 79; *Protestants*, 217; and *Jews*, 252.—At the head of the university is the Præses (or Chancellor); but its local government is vested in a Rector-Magnificus, assisted by an academical council, consisting of a dean elected by each faculty, a corresponding number of 'seniores,' or elders, and a secretary.—The term prescribed for completing the courses in divinity is 4 years; in law, 4; in medicine, 5; in surgery, 3; and in philosophy, 3.—The appendages to the university are an observatory, a printing press, a library of upwards of 60,000 volumes, a botanic garden, a museum of natural history and anatomy, and a cabinet of instruments, models, &c., for natural and experimental philosophy. In connexion with the university are likewise the '*Seminarium Generale*,' in which between 60 and 70 pupils are educated for the ecclesiastical profession, under a rector, vice-rector, '*spiritualis*' or divine, and two '*studio-rum præfecti*;' and an archi-gymnasium, or academy of six classes, whose prescribed course of study is completed in six years.—It should be added, that the university of Pesth appropriates more than one-half of its revenues (upwards of 35,000*l.*) in support of grammar and district schools, in which 3500 teachers are aided or maintained out of this fund.

Man-slaying; and *Gastronomics*.—There is a law subsisting to this day in Hungary, which enacts that 'every nobleman who shall slay a plebeian shall be mulcted 24 guldens for the offence, neither more nor less.'—There is no country, perhaps, on the face of the globe, where the gentry and middle classes eat oftener or more daintily; for the true Hungarian makes five meals in the four-and twenty hours: to wit, 1. breakfast; 2. solid or second breakfast; 3. dinner; 4. vesper meal (termed '*yansen*' in the country itself); and 5. supper. The last meal is made at ten o'clock at night. Of a verity, in this country at least, '*l'appetit vient en mangeant*.'—*Ettrich: Notes in 1832.*

SWITZERLAND.

New University at Bern, &c.—On the 6th and 7th of March last, the Great Council of this canton, upon the report of the council of government and the previous report of the Board of Education, discussed and passed a law for the establishment of a high school (*höheres gymnasium*) and of a University at Bern. The following are the leading points contained in the sixty-nine clauses of this law. *High School*:—‘*Object and branches of instruction.*’ Latin language and literature; Greek; Hebrew; German; French; mathematics; mathematical geography; natural history; elements of philosophy, viz., logic, and empirical psychology; theology; and history. These branches are to be taught in three courses, each to be of one year’s duration. The masters are to be paid, altogether, from 100 to 120 Swiss francs (6*l.* to 8*l.*) for each week’s tuition; with the prospect of increased allowances; and they are to form a Board, under the supervision of the Board of Education. (It is also proposed to establish a school of industry for the education of mechanics, &c.)—*The University*:—Courses are to be given in divinity; jurisprudence and political science (*Staatswissenschaften*); medicine; philosophy; science of education; philosophy and historical science; mathematics and natural philosophy and natural history; technical, economical, and military science; the fine arts, and belles-lettres.—The lectures are to be delivered in German, unless it shall be the unanimous wish of the class that they should be delivered in Latin or French. Tutors (*Docenten*) to be allowed 400 francs (about 27*l.*) a-year by the state (independently of stipulated fees from the pupils.)—Professors *extraordinary* to be allowed a yearly stipend of 1600 francs (about 107*l.*), or under, on condition that they deliver certain stipulated courses of lectures.—‘*Professors in ordinary.*’ Individuals of eminent attainments, not being natives, may be appointed: others, whose acquirements are not so well ascertained, may be appointed ‘Professors extraordinary’ on trial. They must deliver two courses (*Kollegien*) every six months, and lecture at least twelve hours per week; and they are bound to deliver such lectures provided not less than two students shall have entered for them. Professors in ordinary are to receive a yearly stipend of 2400 francs, about 160*l.* After fifteen years’ service, or upon retiring for other admitted reasons, they shall be entitled to an allowance equal to one-third of such stipend. The number of Professors is at present fixed at three for divinity; three for jurisprudence and political science; four for medicine; four each for philosophy, philology, and history; and three for mathematics and natural philosophy and natural history. They are entitled to lodging-money.—The administration of the University to be entrusted to a senate, consisting of the two classes of professors, as well as the stipendiary tutors, under the immediate superintendence of the Board of Education. The senate to elect at its first autumnal meeting a president, by an absolute majority of votes taken at a ballot, who

shall be rector for the ensuing year. A right of sanction or rejection of such election to be vested in the council of government for the canton, upon the report of the Board of Education. Each member in rotation to act as secretary to the senate, but not without the sanction of the Board of Education. The senate to grant diplomas, and require periodical reports of the state of the University to be laid before them by the rector; these reports to be forwarded to the Board of Education. The rector to receive an extra stipend of 300 francs (?), about 20*l*.—The number of *Faculties* to consist of four, viz., divinity, jurisprudence and political science, medicine, and philosophy. A dean to be appointed to each faculty for the current year.—The cantonal government will provide buildings for the use of the University, and keep them in repair, &c. The Board of Education will fix and open a credit for maintaining the University, according to its yearly exigencies. The grant for the first year is to be 58,000 francs (about 4000*l*.) The University to be opened at Easter, 1834.*—(An appendix to the law gives an estimate of the yearly revenue and expenditure).

ITALY.

The present Pope, like many preceding pontiffs, is by no means without some claims as a public writer. A republication of the work, which he first printed in 1799, under the title of '*Il Trionfo della Santa Sede e della Chiesa contro gli Assalti de' Novatori, combattuti e respinti colle stesse lor Armì,*' has recently appeared at Venice, in three forms. The folio edition is dedicated to the sovereign pontiff himself, but it now bears the title of '*Opera di D. Mauro Cappellari, Monaco Camaldolese, ora Gregorio XVI., sommo Pontefice.*' It is calculated to excite considerable interest even in Protestant countries; for it contains an 'Essay on the Immutability of the Government of the Church,' as well as a 'Treatise on Pontifical Infallibility.'

Sicily and Spain.—Inglis tells us in his 'Spain in the year 1830,' that the country contains 23,000 confraternities, and 46,000 monasteries, 135,000 convents, 312,000 secular priests, 200,000 inferior clergy, and 400,000 monks and nuns! But this 'curse of the land' is not quite so desperate as his 'legion' would have us to infer; for it appears by an enumeration made in the year 1831, that the whole 'body ecclesiastic' of Spain will bear to be cut down to 16,481 parish priests, 4929 vicars, 17,411 beneficed clergy, 27,757 persons of the secular clergy, 38,422 monks, 23,110 nuns, and 20,000 lay brothers and sisters, &c. A parallel to this tissue of exaggerations may be found in the account of 'The Kingdom of the Two Sicilies,' contained in the German Conversations-Lexikon: it is there stated,

* The date given in the law itself is 'Easter, 1834;' but as applications from candidates for the professorships are, as we observe by an advertisement, receivable until the close of June, that date is obviously a misprint.

that the Neapolitan dominions on this side of the Pharo muster no less than 47,233 lay priests, 25,399 monks, 26,659 nuns; whilst the dominions on the other side of the Pharo contain between 70,000 and 80,000 ecclesiastics of all descriptions. It appears, however, by an official report made in 1832, that the Two Sicilies do not contain altogether more than 26,304 priests, 11,505 monks, and 9297 nuns. Enough, we admit, in all conscience. After all, these numerical errata are not half so absurd as the blunders into which some writers have allowed themselves to be led by their 'frenzy of conjecture,' when estimating the population of the globe. Volney, for instance, computed it, in his days, at 437 millions; Malte Brun, only forty years afterwards, at 640 millions; Balbi, two years ago, at 700 millions, in which number he was preceded long before by Pinkerton; Stein, antecedent to either, at 885 millions; and Riccioli, Wallace, and Süssmilch, much about the same time, at 1000 millions.

The Latin and Italian Languages.—Fauriel lately made the following remarks in one of the lectures which he has been delivering at Paris on the language and literature of Italy. 'In the tenth, and even in the thirteenth centuries, the lower orders understood Latin perfectly; and in proof we have the vociferations with which the people of Rome assailed John the Twelfth in 962, after they had heard the wrongs, of which he was accused of being the author, enumerated. The record of this occurrence brings us also acquainted with the part which the Romans at large took, at that time even, in ecclesiastical affairs. The people, in conjunction with the senate, were accustomed to treat with the Pope on a footing of complete equality: the hierarchs had not then assumed the title of "Eminences," and "Most Reverends;" but the Roman people themselves were styled "Reverendi populi Romani." Even so late as the fifteenth century, numbers of preachers delivered their discourses in Latin; a dead language serving as the organ for living thoughts. And it is specially deserving of remark, that the commentaries on Dante's poems are, with few exceptions, the productions of men who did not use the Tuscan language, or, though natives of Tuscany, were exiles from their native soil, either by choice or for political reasons. We may instance Benvenuto d'Imola, Jacopo della Lana, and the poet's own son, who fixed their quarters at Verona, and wrote their annotations in Latin. It is true, Boccaccio, L'Ottimo, and Francesco de Bati gave the preference to the poet's native dialect. Here we have a proof that this dialect was more familiar to the middling classes in Tuscany than to those in other quarters of Italy; and it confirms us in the opinion, that the language in which the "Divina Commedia" is written was spoken in a particular corner of Italy, but was not an eclectic whole, composed of its several dialects. Nor were the Italians familiar with Latin only, during the middle ages; they could stammer out a modicum of Greek; at least, such is the record with regard to the Exarchate of Ravenna. In the seventh century,

the Liturgy used in Naples was in Greek; a circumstance that accounts for the number of words derived from that language, which are to this day grafted on the Neapolitan dialect, even laying aside any reference to the ancient origin of the people of the country, or the past state of certain villages in Calabria, whose inhabitants are said to speak a jargon very analogous to Greek. And when we come down to as late a period as the eleventh century, an age in which the intercourse with Constantinople was become of rare occurrence, we meet with individuals who were devoted to the study of the Greek language in Tuscany, the Venetian States, and Lombardy. From that century dates the first dictionary, which was the work of Papias, who was evidently acquainted with Greek; and subsequent to this time we have Uguccione's Dictionary, a species of meagre, misshapen encyclopædia, of which Dante seems to have availed himself.' Among other evidences of the popularity which Latin enjoyed in the middle ages, Fauriel adduced the poems of Phædrus, some of which, when applied to Eccelino, the iron-hearted ruler of the Paduans, proved so much to their taste; the song chanted by the Crusaders of Lombardy at the close of the eleventh century, by way of animating each other to perseverance in their pious enterprise; and lastly, the song of the Modenese during a siege, as recorded by Muratori, which is in decasyllabic verse, and almost of harmonious numbers.

The number of journals existing in Italy at the end of last year (1833) was 93; of which 32 were published in the Lombardo Venetian States, 10 in the Kingdom of Sardinia, 14 in the Papal State, 25 in the Kingdom of the Two Sicilies, 6 in Tuscany, 2 in the Duchy of Parma, 3 in that of Modena, and 1 in Lucca. Out of the whole 93, there are 32 newspapers, 37 journals of the physical and moral sciences, and 24 of literature and the fine arts. The two cities where the greatest number of periodicals is published are Milan and Naples. At Milan there are 17, among which the principal are: 1. *La Biblioteca Italiana*, edited by Professors Brugnatelli and Carlini, and Councillor Gironi; 2. *Annali Universali di Statistica*; 3. *Bollettino di Notizie Statistiche et Economiche*; 4. *Annali Universali di Agricoltura, Arti, e Mestieri*; 5. *Annali Universali di Medicina*; 6. *Giornale di Farmacia e Scienze accessorie*; 7. *La Giurisprudenza Pratica*; 8. *Il Nuovo Ricoglitore*; 9. *L'Eco Italiano e l'Eco Tedesco*; 10. *Il Censore Universale dei Teatri*. At Naples the principal journals are: 1. *Gli Annali civili del Regno delle Due Sicilie*, superintended by a committee of men of science and literature, under the sanction of the Minister of the Interior, and especially concerned with the improvements which are taking place, or which are suggested, in the administrative economy, education, and instruction of the various provinces of the kingdom; 2. *Il Progresso*, which is conducted by private individuals, having the same object in view as the preceding; 3. *L'Esculapio Napolitano*; 4. *Il Filiatre Sebezio*, compiled by Dr. Da Renzi;

5. *Il Severino*; 6. *La Biblioteca Vaccinica*; 7. *Gli Archivi di Medicina e Chirurgia*; 8. *Le Effemeridi di Medicina Omopatica*; 9. *L'Osservatore Medico*; in all, seven journals of the medical sciences; 10. *La Spettatore del Vesuvio e dei Campi Flegrei*, a journal devoted to the observation and examination of the phenomena presented by Vesuvius, the Solfatara, and other volcanic sites in the neighbourhood of Naples.

At Florence: *Il Giornale Agrario*, to which are annexed the Acts of the Academy of the Georgofili, maintains its well-deserved reputation; in Sicily, the Acts of the *Accademia Gioenia*; in the Island of Sardinia, *L'Indicatore Sardo*; at Modena, the Acts of the Italian Society of Sciences; those of the Academy of the Sciences at Turin; the *Giornale dei Letterati* of Pisa; the journals of the two Universities of Pavia and Padua; the *Giornale Arcadico* at Rome; the *Annals* and the monthly Bulletin of the Archaeological Society, besides others, the titles of which have not reached us.

Twenty years ago, at the termination of the war, there was not one-third of the present number of journals in Italy. The increase since that time has been greatest in the kingdom of Naples. It is calculated that the number of readers of scientific and literary journals in the whole peninsula amounts to 180,000. The population of Italy is about twenty millions. The taste for reading journals is not as yet much extended, although many of the principal men of learning now contribute to them. The periodicals that thrive best are those devoted to the medical sciences, next come those of mere amusement, and lastly those that treat of moral and economical sciences.—*Extract from the Bollettino Statistico ed Economico of Milan.*

The Archaeological Society of Rome celebrated by a solemn meeting and a splendid banquet the 2583rd (?) anniversary of the foundation of the city, on the 21st of April last. This is called *Natale di Roma*, 'Rome's birthday.' Numerous subscriptions were received, among which, that of Louis Philippe, King of the French, appeared prominent.—*Extract from Newspapers.*

A work has been published at Milan, on the *Teoria e Pratica del Canto Fermo*, with historical researches on its origin. In the first ages of the Church, the Christians being persecuted, and obliged to assemble in secret, adopted grave and pathetic notes for their psalmody. Their chanting was simple and devoid of all ornament. St. Ambrose introduced a scale of four tones, and St. Gregory increased it to seven, which were called after the letters of the alphabet from *a* to *g*. Guido, a native of Arezzo, and a monk of the Convent of Pomposa, in the territory of Modena, in the eleventh century, was the first to restore music to regular rules. Having observed, in singing the hymn of Paulus Diaconus, which runs as follows—

*Ut queant laxis resonare fibris
Mîra gestorum famuli tuorum
Solve polluti labii reatum, etc.—*

that the voice rose in equal succession with the first syllable of

each half verse, he formed the scale out of these syllables, thus : *ut, re, mi, fa, sol, la*, to which he added the semitones. He also invented the keys. The Church music has continued to be called *Canto Gregoriano* ; it is also called *Canto fermo* from its gravity, the notes being all of equal quantity, and different in this respect from the *Canto figurato*, or profane music.

An atlas of the Austrian States in Italy is in course of publication at Milan, after the trigonometrical surveys by the military engineers of the Austrian staff. The maps are on the scale of one inch to 1200 kläfter. The kläfter is about six feet English. The provinces of Lombardy, in twenty-four sheets, have been published ; those of the Venetian territory will occupy twenty-three sheets more. These maps are considered to be very accurate. The price of the whole work will be eighty florins.

The Piedmontese botanist, Bertero, after remaining for several years in Chili, and visiting the islands of Juan Fernandez and Otaheite, embarked from the latter to return to Chili, but the vessel has not been since heard of.

GREECE.

Adamantios Korais.—This eminent Hellenist, who was born in the island of Chios, in the year 1748, went to France in 1782, attended the courses in medicine and natural history at Montpellier, where he took a Doctor's degree, and settled in Paris six years afterwards : he died in that metropolis on the 6th of April last. We understand, on good authority, that he has left an Autobiography behind him, which he had brought down to the year 1829, and bequeathed, in common with other MSS. of a learned character, to his heirs, by whom, we have reason to believe, it will be published. These heirs are the people of his native island, at least so far as respects his library, which is to form an endowment for the intended Lyceum in Chios. Amongst his MSS. is the fifth volume of the 'ATAKTA,' which contains additions to Greek lexicography in the form of a new alphabet, resembling the alphabet appended to the fourth volume ; besides commentaries on the works of Galen and Hippocrates, an almost complete translation of Herodian into modern Greek, and materials for a French and modern Greek dictionary. Korais has appointed his fellow-countrymen, J. Rotas of Trieste, and A. Xontostavlos of Ægina, as his executors. His attainments and labours, as well in the ancient as the modern literature of his native country, were highly appreciated by his contemporaries, and a whole-length statue of him, by Canova, was placed some years ago in the school at Chios. The preface to his version of Ælian's 'Historical Memorabilia' contains a history of the modern Greek language.

Progress of Civilization.—'The Turkish yoke,' says a letter from Nauplia of the 25th of March, 'had the effect of reducing the mind of the Greek, with respect to the useful as well as the fine arts, to the nullity of that of the Ottoman. You will not find a mecha-

nic deserving of the name, from one end of Greece to the other. But the Greek has great aptitude for technical employment; a quick apprehension, correct eye, and ready hand, and his new masters are wisely putting him in the right way to apply them to advantage. Colonel Fuchs, who is at the head of the new arsenal in this place, is rendering great service to the country in a two-fold way; he keeps between two and three hundred Germans constantly at work, not merely in the manufacture of arms and military equipments, but in making household furniture, agricultural implements, surveying instruments for the corps of engineers, weights and measures for the merchants and dealers, and even clocks and watches. By this means he is enabled to instruct forty Greek youths in mechanical labours, and I am glad to bear testimony to the skill and assiduity they evince.'

National Education.—A law, promulgated by the Greek government on the 15th of March last, directs the gradual formation of national schools. The course of instruction laid down in it, embraces religion, the elements of the Greek language, reading, writing, arithmetic, an acquaintance with the legal weights and measures, linear design, and singing; and, where it is practicable, the elements of geography, national history, and such parts of natural history as may be useful in common life. Gymnastic exercises are to be introduced twice a week; and to these are to be added, practical instructions in field and garden labour, particularly the mode of managing trees, silkworms, and bees; the girls are to be taught domestic employments. Every parent is bound to send his children to these schools as soon as they are five years of age, and to keep them there until they are twelve years old. Provincial schools are placed on a superior footing to district schools; and the teachers appointed to them are required to be competent to teach, not only what is comprehended in the above course of instruction, but Greek grammar, geometry, mechanics, composition, &c. A local committee, consisting of the chief civil functionary, the clergy, and some members of the district boards, are to superintend each school. The eparchs and nomarchs of the province are to visit each school once at least every six months, and to make a report of its state to the government. A seminary for teachers, conducted by a director and two professors, is to be established, and a subsidiary school is to be attached to it.

Corinth—(from Notes made on the spot in the spring of 1832.)—'Our road from Kleonai led us in a northerly direction between some low hills into a plain whence we turned to the right, and mounted another hill in the same chain. On reaching its summit, a splendid view of the broad expanse of waters which forms the gulf, and of the adjacent shores, burst upon us. We then descended, and travelled along the foot of the hills until we

arrived at Corinth. Strabo has described the situation of this place with no less accuracy than that of every other spot which he had an opportunity of personally visiting. But Corinth—the wealthy, luxurious Corinth—has sunk in modern times into mere insignificance: torn and spoiled by the rude arm of war, and stripped of the most affluent of her inhabitants, the Ottomans, she is at the present day but a wretched, deserted heap of ruins, from the midst of which some three-score dwellings have begun to lift their heads. Paradoxical as it may appear—for its site is more than ordinarily open and airy—Corinth is considered a peculiarly unhealthy residence; and the opinion is corroborated by the report of every stranger who has resided in it for any length of time. The people of the place ascribe this untoward circumstance to the *φλόμος* or *φλώμος*, a wild herb which grows both here and on the Acro-Corinthus in great abundance. It was in full bloom when we were on the spot; from twelve inches to two feet in height; was covered with flowers of a bright gold colour, and spread a strong odour throughout the neighbourhood. At Epidamnos, too, where its growth, however, is less luxuriant, the inhabitants complained that the air was rendered unwholesome by it; but it is still employed, as it was in ancient times, for the purpose of stupefying fish, as soon as they appear on the surface of the water, and thus facilitating their capture. The lower part of the town, where the Turks resided, is a sad picture of desolation, though it is state-property. Few remains of antiquity now exist at Corinth, except seven columns of a Doric temple, of unusually substantial proportions, which has been set down—but I cannot quite comprehend for what reason—as a temple of Neptune; there may also be some twelve or more brick buildings, and a few isolated fragments of columns, architraves, &c., on which I could find none but Latin inscriptions. The road to the Acro-Corinthus lies round the western side of the declivity of the hill, and leads to the main entrance-gate of the fortress; and there is no other convenient access to it but in this direction. Its walls are raised partly on the remains of the ancient fortifications, and inclose the spacious area which forms the back of the mountain in their circuit. The mountain has two peaks within this area—the lower one facing the south-west, and the loftier one the south-east. On the latter, which was ornamented with a small temple to Aphrodite, are a few blocks of stone and a Turkish house of prayer; but here too the hand of the destroyer has wasted all around, even to the miserable barracks in which the Turkish garrison were quartered. ‘Below the peak,’ says Strabo, ‘is the Peirene spring, which is without an outlet, and is always filled with clear and drinkable water.’ (Strab.. p. 379. Casaub.) He is here speaking of the southern side of the mountain, in a contrary direction to the town. The spring itself now goes by the name of the ‘Dragon’s Water’ (*δραγονέρα*). A flight of steps, which has almost crumbled to decay, descends to a depth of about twenty feet into a chamber, walled and vaulted over with unhewn stone, the

centre of its roof resting upon a coarsely-chiselled portal of the true Grecian mould. The water in this chamber is nearly six feet deep, clear as crystal, and of delightful flavour. With the exception of a portion of the vaulted ceiling over the stair, the whole is of antique construction. What is very remarkable about the Peirene is this—that, in a country so limited in its supply of water as Greece, and on a mountain of such considerable elevation, and standing almost isolated, there should exist so copious a supply. No wonder the ancients regarded it as a gift from the god (Asopos) to Sisyphos (Pausan. II. 5.); and its modern name of Dragonera, which points at a demonian origin, is evidently derived from the pagan tradition. The Acro-Corinthus contains a multitude of reservoirs besides this spring—some say as many as 365. The view from it is extensive and beautiful beyond description: to the north you see Helicon, Parnassus; and farther westwards, the lofty mountains of Ætolia, at this season in their snow-white mantle; in the west lies the spacious plain coasting the margin of the gulf, as far as Sicyon, and above it rises a low party-coloured range of hills, in front of the lofty snow-capt summits of the Cyllenian mountains; eastwards you have the Isthmus itself, Cenchreæ, and Schœnus, the hills of Megaris, the greater portion of the bay of Saron with its islets, and the territory of Attica as far as the Hymettos and Pentelikon. * * * Of Lechaion there is nothing to be seen at this day besides a few vestiges of the mole. As to the harbour, which the natives have christened διαβαεῖνκι, it now contains scarcely anchorage for a mistik.'

TURKEY.

The Constantinopolitan Press.—A late number of the 'Turkish Gazette' announces the publication of the following books at Constantinople:—'Risalei Birgewi' (Elementary Instruction in Islamism), 4½ piastres; 'Dürre Jekta' (the Unique Pearl), being Elements of Religious Duty, 6 piastres; 'Nahw dschumlesi' (the sum-total of Syntax), an Arabic Grammar, 7 piastres; 'Sibhei sibjan' (the Garland of Roses for Boys), a Turkish and Arabic Glossary, in rhyme, 5 piastres. The same paper mentions that 'Hammer'—i.e. the son of Hammer—under which name the writer designates John von Hammer, Interpreter to the Court of Austria, had presented a copy of his translation of the 'Nightingale and Rose,' an eastern poem, to the Turkish Government, as well as to the proprietor of the Gazette. He adds, that the said Hammer had promised to forward a copy of his History of the Turkish Empire to Constantinople.

POLAND.

Orlowski.—There is probably no individual who would have risen to greater eminence as an artist, had it been his lot to be placed

within reach of more favourable opportunities, than the late Alexander Orlowski. He was born in Siedlec, the insignificant capital of Podlachia, and educated at Warsaw, which at that time had not a single gallery of paintings, public or private. He had neither a master, nor a model of any distinguished artist to work from; his attempts were therefore confined to drawing caricatures, and sketching scenes of casual occurrence with a pencil. Even these, however, grew into request among amateurs; his success impelled him to persevere; he adopted Casanova's manner, and rapidly rose into public favour.—When in the society of old acquaintances, he would take up his pencil and strike off a sketch at random; and his genius and imagination being roused by the occupation, he would next throw off some brilliant and daring conception with a skill and facility of execution almost magical: the productions of such moments as these were in general the finest of his works. He left the majority of them behind him in St. Petersburg, where the greater part of his life was spent; but there is scarcely a family of distinction, either in Poland or Russia, who are not in possession of some specimen of his talent. He not only sketched with his pencil, and painted in oil (principally portraits) and sepia, but was skilful in the use of the graver, which he exercised chiefly on cattle pieces. He executed likewise a number of admirable works in lithography: his favourite subjects being the Circassians, whose singularly fantastic costume and slender steeds he portrayed with inimitable felicity.

RUSSIA.

Scholastic Institutions.—The empire is at present divided into seven academic circles, and three minor districts, which are independent of the former. The number of scholastic institutions which they contained in the years 1830 and 1831 respectively was as follows:—

	1830.	1831.
Universities	6	6
Lycea and other Grammar Schools of the 1st class	5	3
Gymnasia	62	61
District Schools	416	392
National, Parochial, and Village Schools	718	469
Private Seminaries, Academies, &c.	402	345
In all	1609	1276

The seven academic circles are those of St. Petersburg, Moscow, Dorpat, Wilna, Charkoff, Kasan (each of which has its own university), and White-Russia (which is without one). The remaining three districts, which are under separate inspectors, are Odessa, Trans-Caucasia, and Siberia. The number of teachers and students at the several universities was—at

	Teachers.		Students.	
	1830.	1831.	1830.	1831.
St. Petersburg	37	42	202	236
Moscow	79	78	754	814
Dorpat	72	73	619	529
Wilna (since converted into a Medical School) . . }	116	95	1321	120
Charkoff	100	95	308	313
Kasan	56	54	113	146
Central Seminary for edu- cating Teachers . . }	21	25	95	94
	481	462	3412	2252

With respect to the schools, the number of teachers employed in them was—in 1830, 4281, and in 1831, 4170; and the number of pupils attending them was—in 1830, 79,420, and in 1831, 68,367.—*Journal für Wissenschaftliche Kritik.*

Official Journal.—The publication of the Journal under the direction of the Ministry of Public Instruction, which has been suspended for some time past, recommenced on the 1st of January last. Its contents are arranged under six heads; namely—All Ukases and Ordinances connected with this department; and at the commencement of each year, a general review of what has been transacted in the department during the preceding twelve months;—Literature, Science, and the Arts;—Intelligence respecting the learned institutions and academic establishments of Russia;—Intelligence respecting similar institutions in foreign countries;—Annals of civilization and social progress;—and, lastly, Miscellanies: such as accounts of new publications, both domestic and foreign, &c. The Journal for 1831 stated that 40 periodical works were in that year subject to the censorship of the Ministry of Public Instruction: they consisted of 16 newspapers and 24 journals. Six of them were devoted wholly to *Politics* and *Literature*; four to *Trade, Manufactures, and Mining*; two to *Agriculture and Mechanics*; one to *Statistics*; four to *Military Science*; and three to *Natural History and Physic*. The number of works published in 1831 was 724: viz., 600 original publications, and 124 translations.

Dorpat.—A new code of statutes for the government of this university, so far as concerns the students, has just appeared; and it is to remain in operation for the next three years, at the end of which time it is conceived that its merits will have had a sufficient trial. There are ten sections and one hundred and sixty-one clauses in this code. It admits every youth, who is free by birth, to study at the university: he is required to send in his name to the rector three days after his arrival, and at the same time to place his passport and the consent of his parents in writing before that functionary; at all events, it is imperatively required that he

produce a certificate of his free estate and age, which must not be less than seventeen years. Attendance at lectures for two hours in the week will cost the student 5 roubles (about 4s.), which goes to the professor; four hours' attendance, ten roubles (about 8s.); and five hours, or more, 15 roubles (about 12s.) Any lectures for which no more than six students enter may be declined by the professor. Indigent circumstances, attested by the local authorities of the place where the student's home is situated, entitle him to attend courses gratuitously. The formation of any academic societies, or relations of a secret nature, under any name whatever, is rigidly forbidden. The founder or suggester of any such society will be expelled from the university, and delivered over to a court of law, immediately upon discovery of the fact. Every other description of academic association, provided the number of members does not exceed fifty, may be formed with the consent of the rector; but it must have no other object in view beyond such as may serve to instruct the mind, and furnish it with harmless recreation. The president of every such association, being one of its members, must be approved by the rector, with whom it rests to prescribe the duration of each of its periodical meetings. Vociferations, uproar, singing, or other improper acts done in the public streets, will, according as they are more or less productive of disturbance of public tranquillity, be punished with exclusion from lectures, or expulsion from the university. In accordance with the fundamental principles of the existing laws, the students are forbidden to take part in any games of chance; and such as are guilty of violating this prohibition, will be struck off the matriculation-roll, or removed from the university. If any improper connexion between a student and a female come to the rector's knowledge, he is immediately to avail himself of every means in his power to put an end to it; and if his exertions are not attended with the desired effect, he is to remove the offender from the university. Any student who shall be proved to have seduced a young woman of hitherto irreproachable conduct, shall be expelled and delivered over to the judicial authority. Every student is required to return to his quarters by eleven o'clock in the evening, at the latest; and any student who is implicated in a disturbance in the streets after that hour, and in a case which becomes the subject of magisterial investigation, shall be punished with incarceration, even though he may establish his innocence. In conformity with the enactments of the imperial decree of the 21st of April, 1787, all duels are most rigorously forbidden. Such as offend in this particular, as well as every second, and all parties concerned in any duel, are to be delivered over without delay to the criminal courts. There are two university vacations in the course of the year—the winter recess to last from the close of December to the middle of January; and the summer recess from the second half of June to the beginning of July. The students will make use of these vacations to visit their homes, for which they will receive passports

from the rector. No student shall be permitted, without special cause, to absent himself before the commencement of the vacations, or to return after the lectures shall have begun. Those who transgress this regulation shall, during the succeeding vacation, be punished with incarceration for double the time of their absence. The Philological Seminary for the education of ten students as teachers, is placed under the management of a special director. Every student in this institution is entitled to a yearly allowance of 400 roubles banco (about 18*l.*) for his maintenance; and in return binds himself, after he has passed through a complete course of study, to perform the duty of a teacher in one of the public schools of the academic circle of Dorpat, for a term of six years.—*Abridged from the Imp. Ukase.*

Some years ago, the Government of Russia established a 'Professorial Institute,' which was last year attended by seven students. Its object is to give instruction of a higher description in the various branches of literature and science, and to form future candidates for the chairs at the Russian universities. After the students have gone through the prescribed course, they are generally sent into foreign countries at the public expense, for the purpose of completing their education.

Russian Laws.—The first collection of laws was the 'Uloshenie,' which was made in the times of the Tzar Alexei Michailowitsh, and published in 1649. From that period until the close of 1825, the number of additional statutes was 30,920; and to these the 5073, enacted by the present emperor, and contained in the eight volumes forming the 'Second Collection of Laws,' are to be added. Such is the groundwork on which the 42,198 articles contained in the new code, or 'swod' (described in a former number of this journal) have been digested. This word *swod* implies not merely the collecting, arranging, and harmonizing of legal materials, but the various acts and circumstances which accompany the process. Bacon's 'Structura nova veterum Legum' approaches nearer than any other rendering we can suggest to the comprehensiveness of the Russian designation.

Armenian Literature.—Translation of a communication from John, Patriarch of Armenia, to Professor Closius, of Dorpat:—

'I, John, the servant of Jesus Christ and by his grace, Katholikos and Supreme Patriarch of the Apostolical Church of Christ, and of our diocesan seat, the sacred Catholic Monastery of Etschmiadzin; with our patriarchal blessing, and the love of the Almighty Spirit of God, we send unto Dr. Fedor Closius, Knight and Collegiate-Counsellor, and Professor of Law in the University of Dorpat, the salute of peace and good-will given by the Lord. Joy be to you in Jesus Christ!

'Your letter, honoured sir, written on the 4th of February last, reached us at the close of March, and was the occasion of great

inward rejoicing to us; your generous idea of publishing an account of the literature of the Armenians, as well as a written connexion with you, has imparted delight to the taste of our minds, like immortal nectar. Albeit it is very painful to us withal, that we are not at present in a condition wholly to satisfy the laudable thirst of your wishes, as betokened by your inquiries, by reason of the repeated deluge of scourges which have befallen our fatherland for a period of a thousand years; for, after our patriarchal chair and the kingdom of Armenia were transferred hence to the parts about Cilicia (that is to say, from the year 1113 until this day), the writers of our nation, its literature, books, monasteries, libraries, and all the pomp and splendour of our race, have endured sufferings and oppressions not to be described, from the invasions and leadings into captivity perpetrated by the Greek, Mongolian, Tartar, Persian, Ottoman, and Grusinian sovereigns; nor less that, in the year 1170, the Turkish nation visited the city of Baalbek in Syria with fire, whereby more than ten thousand manuscript books, which we possessed, were lost. The Greek emperors, in the years 1188 and 1197, committed countless devastations throughout Armenia. In the year 1380, after the tyrant Tamerlane had laid waste all Armenia for a space of twenty years, and collected every book in our language, he despatched them to the city of Samarkand, and heaped them together in a tower where, as we are told, they exist to the present day. When he was departed, many other Persian tyrants inflicted innumerable wounds on our fatherland: Skandar for the space of forty years, Shah Thamasp for fifty, Shah Abbas for thirty, Nadir Shah for twenty, and several others, down to these present times. In consequence of such unceasing ravages and leadings into captivity, the people and literature of Armenia have been so torn into pieces, that scarcely one out of a thousand of the books, appertaining to our forefathers, have been handed down to us. We are striving, now that our homes are fallen under the gracious sway of the Emperor of Russia, to bring together such as have been preserved, and to form a regular library out of them. We pray you, honoured sir, on this account not to feel yourself wronged, and, at the same time, to content yourself with the following brief answers to your inquiries.

‘1. In Russia itself there are but two monasteries: the one at Nachitshevan, and the other in the Crimea; but neither of them possess any libraries. Here, however, in our own country, there are upwards of one hundred monasteries; yet there are scarcely ten of them which are inhabited; the remainder lie waste and in ruins.

‘2. There are schools for the Armenians in Moscow, Astrakhan, Kislar, New-Nachitshevan, Kischenev, Krym, Tiflis, Erivan, Achalzik, and here in Etschmiadzin.

‘3. The pupils learn, in the Armenian tongue, grammar, rhetoric, and the catechism; but they are taught all mathematical and physiological sciences in the Russian language,

‘4. There is none but the library belonging to the Institute in Moscow which is rich in printed and written books, but how great their numbers and descriptions may be we are not informed; for we are but in the second year of our patriarchate. Your Excellency can inquire on this head of the founders of that institute—the very excellent brothers Lazarew, who are now resident in St. Petersburg. But, on the other hand, the rest of the schools are poor in written books, and make use of none but printed ones. The Greek and Latin manuscripts, amongst which there were many rare works in the Armenian tongue, were long ago pillaged from us during the multiplied spoliations which harassed our fatherland under the eye of the cruel tyrants, to whom we have before alluded.

‘We commend you to the all-protecting grace of God; and we beseech Him to vouchsafe a happy life to all workers with the pen in behalf of our fatherland. And so we remain instant in prayer for you,

‘The Katholikos of all the Armenians,

‘No. 98, in St. Etschmiadzin,
1833, the 14th of April.’

‘JOHN.’

Observatory at St. Petersburg.—It is the desire of the government that the Observatory, which it is proposed to erect in this capital, should, if possible, be more complete than any other establishment of this description. The Observatory itself is to consist of three towers with moveable cupolas for instruments, the rotary movement of which is to correspond with the apparent motion of the heavens. Two of the towers will be provided with apparatus, similar to the Heliometer at Riga, and the Refractor at Dorpat; but the tower in the centre of the building is to be furnished with an apparatus of much larger dimensions than either of the former. The meridian and the moveable machinery will be fixed in apartments underneath these towers. Two corridors and wings will connect the towers, and contain sufficient accommodation for the residence of five astronomers; the entire building will present a frontage of 588 Russian feet. Several small out-buildings will be attached to this splendid edifice, for which an eminence, about seven miles from St. Petersburg, has been selected.

Kiew University.—This university, of which we gave some account in a recent number, has under its academical jurisdiction, the provinces of Kiew, Volhinia, and Podolia, whose united population amounts to about 4,500,000 souls. These provinces contain 7 gymnasia, and 54 seminaries of various descriptions, which are conducted by 168 masters and inferior teachers and others, and are attended by 4609 pupils.

New Academical Districts.—Independently of the district of Kiew, which was erected by virtue of the Ukase of the 8th of No-

vember last, the academical budget, which has just been published by the minister of public instruction, mentions four others, which have been created within the last few years, viz.; the district of *White Russia*, whose academical capital has been transferred from Wilna to Wilepsk—it contains 9 gymnasia, and 198 schools, conducted by 423 persons, and attended by 8766 pupils; the district of *Odessa*, to which two other provinces have recently been added, containing 5 gymnasia, and 68 schools, conducted by 190 persons, and attended by 3445 pupils; and lastly, the districts of the Caucasus, and Siberia.

Odessa.—Jac. Pitzipios, a resident here, has just published a very comprehensive grammar of the modern Greek language, of which the King of Greece has accepted the dedication. Pitzipios has also in the press a romance in three volumes, entitled ‘*The Orphan of Chios*.’ Both of these works are written in French.

SWEDEN AND NORWAY.

Stockholm.—A society, under the title of the ‘*Konst Foreningen*,’ (society for the encouragement of the fine arts), was established here in 1831; it is composed of upwards of four hundred members, amongst whom are the King and Queen, with others of the royal family, each of whom contributes ten dollars banco (about fifteen shillings) a year to its support: the subscriptions are employed in purchasing works of art, which are afterwards disposed of by lottery among the members. The society has succeeded in setting an exhibition of paintings, &c. on foot.

In 1830, some Swedish gentlemen, who felt the inferiority of the then existing systems of school education, determined on establishing a school on the system of the Messrs. Hill at Hazlewood and Bruce Castle, in order to provide for their children, and the youth of the country generally, the means of obtaining a liberal education. With this view they formed an establishment at *Bar-nängen*, situated on the banks of a lake in the neighbourhood of Stockholm, which was opened in June of the same year. From that period to the present the efforts of the directors have been strenuously employed in perfecting their design, and it is said with much success. The affairs of the establishment are entrusted to a body of directors, under whose control the conference (as it is called, or council of management), consisting of an intendant, with seven teachers and a medical man, all resident on the spot, have the management of the school. The branches of instruction are the French, English, and German languages, taught on the most approved principles by natives of the respective countries; Latin and Greek; mathematics, history, geography, singing, gymnastics, dancing, and drawing. There are two vacations of about a month each, at Midsummer and Christmas; the expense is not quite twenty-five pounds per annum for each pupil.

Norway.—A considerable accession was made last year to the number of periodical journals in this country, and there is at present scarcely a district without its local paper. Passing occurrences, particularly such as are of a domestic character, are discussed with the utmost freedom ; but there is a lack of competent editors, which is much felt in Christiania, the capital. The ‘*Morgenblad*’ stands at the head of the Norwegian journals. An association of young men publish a weekly paper on literary topics, under the title of the ‘*Vidar* ;’ it consists of translations, as well as reviews of native works, but has been bitterly condemned for its attacks upon S. O. Wolff, a very popular poet, and Faye, the editor of an excellent collection of Norwegian legends. Vergeland, the admired author of an epic poem, entitled ‘*Man, the Creation, and the Messiah*,’ has much distinguished himself of late, both as a speaker, and a writer of works for the use of the middling and lower classes. The first three parts of ‘*Documents illustrating the history of the Norwegians and their Language*,’ have been published. Berg and Munthe, two well-known antiquarians, take the lead in this enterprise. One of the parts contains a memoir by Professor Hansteen, in which he shows, that the battle of Stislestad, in which St. Olaf lost his life, did not occur, as it has been hitherto asserted, on the 29th of July, 1033, but on Monday the 31st of August, 1030, the day on which the great eclipse of the sun, so circumstantially recorded by Snorro Sturleson, took place. Hansteen assigns, as a reason for the observance of the anniversary on the 29th of July by the Roman Catholic Church, that the 31st of August had been previously monopolized by St. Paulinus, bishop of Treves. At all events, the result of the inquiry is highly important in a chronological point of view. The ‘*Magazine for Natural History*’ has long ceased to appear : but the ‘*Eyr*,’ a medical journal, maintains its footing.

UNITED STATES.

Common Schools in the State of New York.—The following particulars relating to common schools in the State of New York are drawn from the Report of the superintendent, which was delivered to the Legislature of that State on the 8th of January :—‘The number of organized counties in the State is 55, and the number of towns and wards 820. The number of organized school districts is 9690, of which 9107 have made their annual reports to the Commissioners of Common Schools. There were on the 31st December, 1832, 522,618 children, between the ages of five and sixteen, residing in the districts which have reported ; and in the same districts 512,475 children were taught during the year ending on that day. During the year 1833, ninety new districts have been formed, and there has been an increase of 17,517 in the number of children who have received instruction ; while the actual increase in the whole number of children enumerated between five and sixteen years of age, has been 13,756. The results exhibited in this report may be taken as a fair criterion of the extent of common-school education in the State ; and, with the exception of cities and large villages,

in which there is always to be found a considerable number of children, who from the neglect or inability of their parents are deprived of the benefits of instruction, it is probable that the several sections of the State would be found, if the pupils at the academies and private schools could be ascertained and taken into the account; to participate with great equality in the advantages of education. The amount of the sums expended in support of the common schools, in the year 1833, was 313,938 dollars 29 cents; in 1832, it was 307,733 dollars 8 cents, of which 100,000 dollars were received from the common-school fund; 189,139 dollars 84 cents was levied by taxation upon the property of the inhabitants of the several towns and cities of the State; and 18,593 dollars 24 cents was derived from the local funds belonging to particular towns. In reporting on the course of instruction in the common schools, the superintendent expresses an opinion that it is deficient in not being sufficiently practical in its tendencies. It consists usually, when a sufficient knowledge of reading and writing has been acquired, in the study of grammar, geography, arithmetic, and exercises in reading such books as the 'English Reader' and the 'Columbian Orator.' The study of geography and arithmetic is not, perhaps, carried further than is necessary. But it is believed that much of the time that is expended upon the abstract rules of grammar, and upon the highly-finished compositions which make up the principal 'Readers' in common use, might be turned to better account. The aim of common-school instruction should be to impart practical knowledge; for it is by means of practical knowledge alone, that those who are instructed can become qualified for the responsible duties which, in the course of events, they may be called upon to discharge. To exercise the right of suffrage intelligently, they must have some knowledge of the nature of the government, and of the obligations of those who administer it. They should have such a knowledge of the county, town, and school-district offices, that they may be able to exercise any of those trusts, if called to them by their fellow-citizens. And in their social capacity as citizens living under a government of laws, they should be acquainted with those enactments which trace out the line of duty, and declare the penalties attendant upon its transgression. The requisite knowledge on all these subjects might be readily acquired in the common schools, by retrenching something from branches of instruction which are, in the extent to which they are carried, superfluous. The superintendent then proceeds to sketch the course of instruction, beyond reading and writing, which he thinks desirable:—1. *Grammar*. So much as is necessary to a correct comprehension of the different parts of speech; and such a course of ~~exercises~~ in parsing, as shall render the student familiar with the practical application of the rules which govern their relation to each other. This branch is usually studied at too early an age, and much time is expended to little purpose. 2. *Geography*. A thorough knowledge of the geography of the State of New York, and of the United States, and as much of the geo-

graphy of the earth as treats of its general divisions, and of their climates, soil, and productions, and such elementary statistics as are usually engrafted upon geographical works. It is the fault of the present system, that the pupils are better acquainted with the geography of other countries than their own. 3. *History*. A familiar acquaintance with the history of the United States. The history of foreign countries, however desirable it may be, cannot ordinarily enter into a system of common-school education, without opening too wide a field. It is safer, in general, to treat it as a superfluity, and leave it to such as have leisure in after-life. 4. *Arithmetic*. So far as the Rule of Three. In some schools the elements of geometry are added to the study of arithmetic; and it is desirable it should be introduced as extensively as possible. 5. Some practical rules of civil jurisprudence, and so much of criminal jurisprudence as treats of offences to which penalties are annexed by law. 6. The form of government and the fundamental principles of constitutional law. 7. The duties of public offices. These suggestions seem of much importance; and though some of them are framed with a peculiar view to the United States, they are capable of easy adaptation to the circumstances of any country. The Report thus concludes:—‘The subject of study may be succinctly presented in such a shape as to possess sufficient attraction to the learner, and in so simple an arrangement as to be readily taught by persons of ordinary capacity. It is only necessary that some of the literary talent with which the State abounds should be devoted to the preparation of proper books upon the subjects in question, and public opinion will not fail to insure their introduction. Every step which is taken in the acquisition of knowledge leads with certainty to another; for knowledge gained contains within itself the desire for more.’

SOUTH AMERICA.

Natives of the Brazils.—Individuals of the same tribe, horde, or family, generally wear some particular ornament, for the purpose of mutual recognition, and in order that they may not be confounded with others. But it is the language which forms the principal link of connexion between the several tribes: quarrels between those hordes which use the same form of speech are never of long duration; whilst those amongst whom no affinity of language exists live in a state of perpetual enmity: no quarter is given on either side; each considers his antagonist as an outlaw; and the feeling is so deeply seated, that, if you ask an Indian the name of his tribe, he will generally include the name of the tribe which is the hereditary enemy of his own, in his reply. There are some districts, such as those inhabited by the Guaycurus and Mundrucus, which have acquired a sort of ascendancy over their neighbours: they interfere when differences arise, perform the office of mediators, and preserve peace between the parties. Their alliance is sought for by other tribes, and their protection is purchased through the medium of presents made to their chiefs.

There is one race of them, the Muras, who have no fixed territory, but wander along the banks of the Madeira and Solimoes, existing entirely by plunder and rapine. This race, like the zingaris, or gipsies, are an object of contempt and persecution to every other tribe, and appear to be the descendants of some once powerful nation, who are now doing penance for the sufferings which they inflicted upon their fellow-creatures in the days of their prosperity.

The Brazilian tribes are under the orders of a chief, who is called *Tupinaba*; and amongst the Portuguese, *Principal* or *Capitao*. They have no fixed form of election: the most enterprising or athletic, the bravest or most aspiring individual, seizes upon the reins of power rather than receives them from his brethren: they are sensible of his pre-eminence, and do not care or venture to define the extent of his authority; neither do they enter into any positive engagements with him. His functions are of no great moment in times of peace: he settles all disputes that occur between the members of his tribe, and regulates their dealings with their neighbours. If his tribe have any commercial intercourse with Europeans, the chief, being considered the most skilful and influential person amongst them, undertakes to regulate their bargains, superintend the barter, and supply the agents of the whites with provisions; he furnishes them with an escort across his territory, and takes the transport of all merchandise under his care. * * * It is he who convokes the tribe, when the interests of the community require deliberation. The assembly is composed of the fathers of families; but neither young men, women, nor slaves are ever allowed to attend it. The chief, after acquainting the assembly with the object for which it has been summoned, invites his brethren to give their opinions upon it. The speaker is rarely liable to be interrupted, and the discussion is conducted with remarkable quietness, patience, and temper. They are seldom otherwise than unanimous in the resolutions which they come to, and it devolves upon the chief to execute them: a day is fixed for a report from him of the manner in which he has carried them into effect, and after he has made it, he closes the sitting by saying, 'Let us depart;' upon which every one present repeats the words deliberately, and the assembly disperses. We found neither religious tenets nor form of worship among the Brazil Indians. They have no priests, but a species of magicians or enchanters, termed *Pajès*, like the Schamani of Northern Asia. They are not only prophets, interpreters of dreams, exorcisers, and physicians, but possess political influence; for they exercise considerable sway over the conduct of the chief and general assemblies, and act as arbitrators in the case of private dissensions. The *Pajès* of the same tribe form a kind of confraternity, and mutually assist each other in keeping the blind superstition of their followers alive, and upholding their power and influence. The young, who desire to become members of this brotherhood, retire to some remote spot for the purpose of meditation: here the elders visit them by night, and instruct them in the secrets of their craft. After two years'

seclusion, during which they are condemned to a rigid fast, they are introduced with certain ceremonies as qualified persons to the tribe at large.—(*Spix and Martius's Brazils*, vol. iii.)

Manilla.—(From a private letter.*)—‘This is one of the finest countries in the world, and I am more than half inclined to give it the preference over the Brazils. The vicinity of the sea, combined with large inland lakes, a profusion of high lands and the prevalence of refreshing winds, render the climate very agreeable in spite of the proximity of this part of the world to the Equator. The bamboo and calamus, the beauty of its palms and ferns, the latter of which grow to the height of tall shrubs, and the general luxuriance which characterizes its vegetable kingdom, impart a most delightful aspect to surrounding nature. In those quarters,* where human industry has triumphed over native vegetation, fields of rice alternate with sugar plantations. Neither the Brazils, nor the banks of the Orinoco, rich as they are, have been so lavishly gifted by nature as Manilla. Of the Pisang (plantanus) alone there are upwards of seventy different species, each distinguished by its particular name; and we found none so sweet and spicy as those we met with on this spot. The finest of mangoes—and it is the choicest fruit the Indian possesses,—are as common here as apples in Europe; and a quality of sago, which is far superior to any known in our own market, is an article of everyday consumption in Manilla. I visited several districts in the neighbourhood of the great Languna which yield four crops a year. Rice is commonly planted twice and melons once, on the same soil, in the course of the twelvemonth. The animal kingdom is gifted with equal profusion: game, a small species of stag, hogs (which, by the way, we hunted by scores), birds, large hedgehogs, and bats of an unusual size, both of which are eaten here and are of excellent flavour, independently of an inexhaustible supply of fish, the produce of the coast as well as the rivers and lakes, make this region a land of positive plenty. In fact, I may affirm with a safe conscience that, during the whole of our extended voyage, we have sojourned amongst no people who lead so enviable a life of ease and prosperity as those of Manilla. On our visits to the inland villages, which are inhabited by the ‘Tagals’ or civilized Indians, where all the public functionaries, even the ‘Curas’ or priests, are of native extraction, we observed a degree of order and cleanliness, as well as regularity in the construction of their bamboo dwellings, and taste in the disposition of their gardens and plantations, which excited both our admiration and astonishment. Yet there was one feature in these districts which had still greater attractions for us; a more amiable race of beings cannot exist; they are as much distinguished by sweetness of temper and hospitality as integrity of principle; qualities, which I

* Received from Dr. Meyen, whilst on his late voyage round the world, of which the Prussian government are publishing the details, arranged under two distinct heads, the ‘historical’ and ‘scientific’ portions. One volume of the ‘Historical’ has just been published.

feel warranted in ascribing to the judicious mode in which their conversion to Christianity has been accomplished. The Tagals are an uncommonly fine race of men; they are a branch of the South Sea Islanders, and in bygone times brought the Philippines under subjection. Their residences are spacious, their mode of life is patriarchal, and their deportment towards the female sex kind and attentive.'

ASIA.

Medical Literature.—Dietz, one of the medical professors at the University of Königsberg, who has spent five years of his life in visiting the principal libraries of Germany, Italy, Switzerland, Spain, France, and England, in search of manuscripts of ancient Greek, Roman, and Oriental writers on medicine, is now engaged in publishing his '*Analecta Medica*;' the work contains several interesting papers on the subject of physical science among the Indians and Arabians, and communicates several introductory notices and illustrations from native Eastern writers. Dietz proves that the later Greek physicians were acquainted with the medical works of the Hindus, and availed themselves of their medicaments; but he more particularly shows, that the Arabians were familiar with them, and extolled the healing art, as practised by the Indians, quite as much as that in use among the Greeks. It appears from Ibn Osaibia's testimony, (from whose biographical work Dietz has given a long abstract on the lives of Indian physicians,) that a variety of treatises on medical science were translated from the Sanscrit into Persian and Arabic, particularly the more important compilations of Charaka and Susruta, which are still held in estimation in India; and that Manka and Saleh, the former of whom translated a special treatise on poison into Persia, even held appointments as body-physicians at the court of Harun-al-Rashid. The second part of the '*Analecta*' contains a catalogue of eighty-six medical MSS. which are preserved in the East India Company's library in London. Independently of a variety of insignificant discussions on the Elixir of Life, Aphrodisiaca, and the method of dyeing the hair and rendering the colour of the eye-lids black, by application of a collyrium prepared from antimony (Kohol), they afford information which is not unworthy of attention. Hiram-dasena (Hiranyasena?), for instance, considers water as the most valuable of medicaments, and Susruta, even in his early days, not only recommends the use of leeches, but classes metals in his list of medicines. The most prominent disease on which the writers dwell is fever; and next in succession, follow coughs, gout, epilepsy, stone, hæmorrhoids, diseases of children, particularly teething, &c. Numbers of chapters are devoted to digestion and symptoms of diet; and books on cookery form no despicable 'part and parcel' of the science of physic. Diagnosis is discussed with all due form and sobriety; and the practitioner is directed what species of questions to put, how to feel the pulse, and what appearances about the face, eyes, tongues, and urine serve to indicate the nature of the disease.

BRITISH.

UNIVERSITY INTELLIGENCE.

OXFORD, *March 21st.*—In a very full Convocation holden this day, it was agreed, with one dissentient only, that the University seal should be affixed to his Majesty, praying that he would withhold his royal sanction from the proposed form of a charter of incorporation for a literary and scientific institution, lately established, under the title of 'The University of London.'

OXFORD, MAY 13.

Nomina Candidatorum Termino Paschatis, 1834, qui honore digni sunt habiti in unaquaque classe, secundum ordinem alphabeticum disposita.

IN LITERIS HUMANIORIBUS.—*Classis I.*—Barnes, Ricardus G., e Coll. Reg.; Blackburn, Robertus, e Coll. Ball.; Elder, Edvardus, e Coll. Ball.; Palmer, Roundell, e Coll. Trin.; Spranger, Robertus J., e Coll. Exon.; Thompson, Ricardus, e Coll. Æn. Nas.; Thornton, Edvardus, ex Æde Christi; Wood, Gulielmus Collins, e Coll. Magd.

Classis II.—Abraham, Thomas E., e Coll. Ball.; Chambers, Edvardus E., e Coll. D. Jo. Bapt.; Chapman, Thomas, e Coll. Exon.; Foster, Arturus F., e Coll. Trin.; Fox, Octavius, e Coll. Linc.; Hoskyns, Chandos, e Coll. Ball.; Kingdon, Thomas K., e Coll. Exon.; Lloyd, Thomas, ex Æde Christi; Renaud, Georgius, e Coll. C. C.; Snowden, Ricardus, e Coll. Reg.; Talmage, Joannes M., ex Æde Christi.

Classis III.—Austen, Georgius, e Coll. D. Jo. Bapt.; Bishop, Alfredus C., e Coll. Reg.; Brereton, Joannes, e Coll. Nov.; Bush, Josephus, e Coll. Wadh.; Edwards, Joannes W., e Coll. Æn. Nas.; Goodlake, Thomas G., e Coll. Pemb.; Gough, Henricus, e Coll. Reg.; Hall, Gulielmus, ex Aul. S. Edm.; Hamer, Henricus, e Coll. Reg.; Levy, Thomas B., e Coll. Reg.; Mac Dougall, Jacobus, e Coll. Æn. Nas.; Thomas, Ricardus J. F., ex Æde Christi; Wood, Georgius N., ex Coll. Wadh.

Classis VI.—Barnwell, Edvardus L., e Coll. Ball.; Bateman, Jacobus, e Coll. Magd.; Burrow, Thomas C., e Coll. Reg.; Carey, Hewett, e Coll. Oriel.; Carter, Eccles I., e Coll. Exon.; Davies, Ebenezer G., e Coll. Jesu.; Escott, Gulielmus I. B., e Coll. Ball.; Eyre, Henricus R., e Coll. Univ.; Floud, Thomas, e Coll. Wadh.; Hayes, Carolus, ex Aul. Magd.; Heming, Henricus, e Coll. D. Jo. Bapt.; Lamotte, Georgius T., e Coll. Ball.; Lewin, Æmilius, e Coll. Trin.; Maddison, Ricardus, e Coll. Univ.; Ormsby, Gulielmus, e Coll. Univ.; Oswald, Alexander, ex Æde Christi; Phelps, Edvardus Spencer, e Coll. Wadh.; Stackhouse, Alfredus, e Coll. Linc.; Trollope, Thomas A., ex Aul. Magd.; Twining, Aldred, e Coll. Oriel.; Ward, Ricardus, e Coll. Oriel.; Winthorpe, Benjaminus E., e Coll. Wadh.

Augustus Short,
Georgius Moberly,
Franciscus Jennie,
Edmund W. Head,

} Examinatores in Literis Humanioribus.

Summa Quintæ Classis sive cæterorum omnium qui Examinatoribus satisfecerunt xcviij.

OXFORD, *May 30th.*—The Prizes for 1834 have been adjudged as follows:

CHANCELLOR'S PRIZES.

Latin Verse.—Cicero ab exilio redux Romam ingreditur. Arthur Kensington, Scholar of Trinity.

APRIL—JULY, 1834.

N

English Essay.—The influence of the Roman conquests upon literature and the arts in Rome. Joseph Anstice, B.A., late Student of Christ Church.

Latin Essay.—De provinciis Romanarum administrandarum ratione. Robert Scott, B.A., Student of Christ Church.

Newdigate, English Verse.—The Hospice of St. Bernard. Joseph Arnould, Scholar of Wadham.

The following subjects are proposed for the prizes for the ensuing year:—viz.

CHANCELLOR'S PRIZES.

Latin Verse.—Julianus Imperator Templum Hierosolymitanum instaurare aggreditur.

English Essay.—The influence of ancient oracles on public and private life.

Latin Essay.—De Jure Clientelæ apud Romanos.

The first of the above subjects is intended for those gentlemen who, *on the day appointed for sending the exercises to the Registrar of the University*, shall not have exceeded *four* years; and the other two, for such as shall have exceeded four, but not completed *seven* years, from the time of their matriculation. •

SIR ROGER NEWDIGATE'S PRIZE,

For the best composition in English verse, *not limited to fifty lines*, by any undergraduate who, *on the day above specified*, shall not have exceeded *four* years from the time of his matriculation.—
'The Burning of Moscow.'

In every case, the time is to be computed by *calendar*, not *academical* years, and *strictly* from the day of matriculation to the day on which the exercises are to be delivered to the Registrar of the University, without reference to any *intervening circumstances whatever*.

No person who has already obtained a prize will be deemed entitled to a second prize of the same description.

The exercises are all to be sent, under a sealed cover, to the Registrar of the University, on or before the 1st day of May next. *None will be received after that time.* The author is required to conceal his name, and to distinguish his composition by what motto he pleases; sending, at the same time, his name and *the date of his matriculation*, sealed up under another cover, with the motto inscribed upon it.

The exercises to which the prizes shall have been adjudged will be repeated (after a previous rehearsal) in the Theatre, upon the commemoration-day, immediately after the Creweian Oration.

THEOLOGICAL PRIZE.

The Death of Christ was a Propitiatory Sacrifice and a Vicarious Atonement for the Sins of Mankind.

The subject above stated, as appointed by the judges, for an English Essay, is proposed to members of the University, on the following conditions, viz.:

I. The candidate must have passed his examination for the degree of B.A. or B.C.L.

II. He must not on this day (May 29th) have exceeded his twenty-eighth term.

III. He must have commenced his sixteenth term eight weeks previous to the day appointed for sending in his essay to the Registrar of the University.

In every case the terms are to be computed from the Matriculation inclusively.

The essays are to be sent under a sealed cover to the Registrar of the University, on or before the Wednesday in Easter week next ensuing. None will be received after that day.

The candidate is desired to conceal his name, and to distinguish his composition by what motto he pleases; sending at the same time his name sealed up under another cover, with the motto inscribed upon it.

The essay to which the prize shall have been adjudged will be read before the University in the Divinity School, on some day in the week next before the Commemoration; and it is expected that no essay will be sent in, which exceeds in length the ordinary limits of recitation.

A declaration of members of the University of Oxford, immediately connected with the instruction and discipline of the place, was agreed to in April. It states, among other things, that in providing for a Christian education, 'they feel that uniformity of faith upon essential points is absolutely necessary; and that the admission of persons (to the University) who dissent from the Church of England, would lead to the most disastrous consequences; that it would unsettle the minds of the younger members of the University; would raise up and continue a spirit of controversy, *which is at present unknown*; and would tend to reduce religion to an empty and unmeaning name, or to supplant it by scepticism and infidelity.' This received the signatures of about one hundred persons; and upwards of nine hundred members of convocation and bachelors of civil law signed a 'concurrence of their feelings and opinions with this declaration.' As a point of form prevented the heads of houses signing either of the above declarations, a separate paper was drawn up, stating that, in the opinion of the signers, the bill now before Parliament for removing the disabilities of Dissenters in taking degrees at the Universities, 'will, if it pass into a law, violate our legal and prescriptive rights, and subvert the system of religious instruction and discipline, so long and so beneficially exercised by us.' This received twenty-two signatures. Baden Powell, the Savilian Professor of Geometry, subsequently published 'Reasons for not joining in a Declaration, &c.' of which the following is one. 'I consider, that the University is, or ought to be, a national establishment; and if, by its ancient constitution, there be a pervading reference to religion, as it was originally a reference to the religion of the nation, when there was but one national religion; so it appears to me equitable, that when that religion has

become divided into many persuasions, those professing them all should alike share in the advantages originally designed for all; and that such reference to religion should be modified accordingly.'

CAMBRIDGE, March 24th.—The Norrisian Prize Essay was this day adjudged to Charles Eyres, B.A., of Caius College.—Subject, '*The Conduct and Preaching of the Apostles an Evidence of the Truth of Christianity.*' The subject for the following year is '*The Divine Origin of Christianity proved by the accomplishment of the Prophecies delivered by Christ himself.*'

Cambridge, June 2nd.—Chancellor's English Poem.—It was this day announced that no medal was this year adjudged.

Cambridge, May 28th.—Sir William Brown's Medals were this day adjudged as follows:—

Greek Ode.—Charles Clayton, Caius College.—Subject, *Niger Navigabilis.*

Latin Ode.—Hon. Charles Stuart Saville, Queen's College.—Subject, *Australis expeditio Johannis Frederici Herschel, equitis aurati.*

Epigrams.—James Ind Smith, Trinity College.—Subject, *Scire tuum nihil est, nisi te scire hoc sciat alter.*

PORSON PRIZE.—On the 7th of June, this prize for Greek verse was adjudged to Edward Howes, Trinity College. Subject—Shakspeare's *King Richard II.* Act iii., Scene 2, beginning—

K. Rich.—'Let's talk of graves, of worms, and epitaphs;' and ending—

'How can you say to me I am a king?'

The metre to be tragicum iambicum trimetrum acatalecticum.

Members' Prizes.—None adjudged this year. The subjects were, for the Bachelors,—*Quænam sint commoda expectanda a recenti apud Cantabrigiam clarorum virorum congressu?* For the Undergraduates.—*Quinam sint effectus libertatis in possessionibus Hispaniæ transatlanticis?*

Fitzwilliam Collection.—In consequence of the master and fellows of Caius College having expressed a desire to resume possession of the building in which this collection is now deposited, the syndics appointed to consult what steps should be taken have recommended to the University to build for the purpose a museum, or portion thereof, on the site of St. Peter's College, which was purchased in 1823 for 8500*l.*; Earl Fitzwilliam having directed by his will, in 1816, that a museum should be erected for the accommodation of his collection out of the dividends of the stock left by his Lordship for that purpose. The syndics recommend such steps to be taken as will enable the University to commence building as soon after Michaelmas, 1835, as possible.

A correspondent in the *Times* states, that Mr. Thirlwall, the translator of Niebuhr, has been 'requested to resign' his tutorship, or rather lectureship, in Trinity College by Dr. Wordsworth,

the master, the author of '*Who wrote Eikon Basilike?*' The ground of this 'request' is the publication by Mr. Thirlwall of a pamphlet in support of the admission of Dissenters to degrees, in the course of which he maintains that the system of compulsory attendance at College chapel is detrimental to the true interests of religion. Mr. Thirlwall has since resigned.

UNIVERSITIES OF OXFORD AND CAMBRIDGE.—The subsequent details are collected from a return made to an order of the House of Commons, of the 7th of May last:—

	1830-1.	1831-2.	1832-3.
Matriculations—Cambridge . . .	453	409	440
„ Oxford . . .	380	393	363
Total . . .	833	802	803

The Oxford return is general; but that from Cambridge classes the individuals who matriculated under the following heads, in each of the three years—viz:—

	1830-1.	1831-2.	1832-3.
Noblemen and Fellow Commoners . .	31	33	48
Pensioners	377	335	354
Sizars	45	41	38
Total	453	409	440

The number of Degrees conferred by each University in the three years respectively was as follows:—

	Cambridge.			Oxford.		
	1830-1.	1831-2.	1832-3.	1830-1.	1831-2.	1832-3.
Doctors in Divinity	8	3	2	6	2	4
„ Civil Law	1	1	6	2	0	3
„ Medicine	5	3	3	1	0	3
„ Music	0	0	0	0	0	1
Bachelors in Divinity	13	10	15	8	8	10
„ Civil Law	9	12	13	7	4	1
„ Medicine	8	10	9	1	1	5
License to practise do.	4	3	3	0	0	0
Masters of Arts .	205	185	213	177	175	185
Bachelors of Arts	323	316	302	268	270	293
Music	0	0	1	1	0	2
Total number of De- grees conferred	576	543	567	471	460	507

Every person, on his admission to the degree of Bachelor of Arts, pays a duty to Government of 3*l.*; and on his admission to any other degree, pays a duty of 6*l.* The duty upon matriculation is 1*l.*; and it is added, in the Cambridge return, 'there are in each year a few noblemen, each of whom, upon his admission to any degree higher than Bachelor of Arts, pays to Government a duty of 10*l.* In the first of the years here enumerated, there

were 12; in the second, 6; and in the third, 17.' The number of certificates of degrees granted by each University is about 10 in each year; and the stamp-duty on each is 10*l*.

The sums received for stamps on degrees, certificates of degrees, and matriculations, by each University, were, in the three years respectively, as under:—

	1830-1.	1831-2.	1832-3.
Cambridge	£3088	£2843	£3100
Oxford	2502	2553	2623

Total from the two Universities £5590 £5396 £5783

The following items appear among the 'Estimates, &c. for Miscellaneous Services' for the year ending 31st of March, 1835:

'Oxford.'—Professor of Mineralogy . . .		£100
Geology . . .		100
Experimental Philosophy . . .		100
Chemistry . . .		100
" Modern History . . .		371
" Botany . . .		182— 953
'Cambridge.'—Professor of Chemistry . . .		100
" " Anatomy and Philosophy . . .		100
" Mineralogy . . .		100
" Arabic and Hebrew . . .		100
" Modern History . . .		371
" Botany . . .		182
" Jacksonian Professor . . .		100—1053

Total to the two Universities (clear of all fees
and deductions) } £2006

~~LONDON UNIVERSITY.~~—On Friday, the 16th May, the Earl of Durham, supported by the Lord Chancellor, the Duke of Somerset, and other members of the Council, distributed the following prizes to the medical students:—

Principles and Practice of Medicine.—Gold medal, John Taylor, of Huddersfield. Silver ditto, William Moorhead, of Dungannon, Tyrone-shire. E. S. Hare, of Yoxall, Staffordshire, equal.

Anatomy and Physiology.—Gold medal, Edward Sellick Hare. First silver medal, Thomas Bradshaw, of Huddersfield. Second ditto, William Moorhead.

Practical Anatomy.—Gold medal, John Taylor. First silver medal, A. J. Dixon, of Hovingham, Yorkshire. Second ditto, Thomas F. Tyerman, of London.

Materia Medica and Therapeutics.—Gold medal, Thomas Bradshaw. First silver medal, Frederick Cripps, of Wisbech. Second ditto, Benjamin Clark, of Saffron Walden.

Surgery.—Gold medal, Thomas Lavery, of Manchester. First silver medal, William Moorhead. Second ditto, Charles Nossoe, of London.

Midwifery.—Gold medal, W. W. Webb, of London. First silver medal, Edward S. Hare. Second ditto, John Taylor.

Chemistry.—Gold medal, John P. Potter, of Notting-hill, Kensington. First silver medal, Thomas Bradshaw. Second ditto, Philip B. Ayres.

Comparative Anatomy.—Gold medal, Samuel Hadwen, of Lincoln.

Medical Jurisprudence.—Prizes equal, John Taylor, Thomas Henry Cooper.

Botany.—Gold medal, E. S. Hare. Silver ditto, Alfred Leggatt.

KING'S COLLEGE.—On the 30th of April, the annual court of the governors and proprietors of this institution was held, for the purpose of receiving the report of the Council, the election of officers, &c. The report noticed that, in consequence of the defalcation of some of the proprietors, who had not made good their subscriptions, to the amount of 13,000*l.*, it had last year been doubted whether the river-front could be completed; but an appeal having been made to the friends of the institution, the sum of 7297*l.* had been received; so that now the Council felt no doubt that the river-front and terrace, as well as the house of the principal, would be completed by the end of the year. Of the number of students who had entered during the year, there had been in the senior department, 104 regular and 101 occasional students; in the medical class, 66 regular and 175 occasional students; and in the junior department, 404 pupils. This number was somewhat less than the last year, and might be attributed in part to the protracted illness and subsequent death of Professor Park, which had been prejudicial to the law classes. The medical department had been more successful than at any former period; a class of associates* had been instituted; and, in effect, the College had never been so prosperous as it was in the present year. Two additional schools have been added, the Philological and the Camberwell; so that there are now seven schools in the metropolis or its vicinity, acting in union with the College. The receipts of the College for the past year had been rather more than sufficient to pay its expenses, and a surplus was expected at the close of the present year. The receipts of the year have been 16,097*l.*; the expenditure, 12,446*l.*; balance, 3750*l.*, besides 4000*l.* in exchequer bills.

Distribution of Prizes in the Medical School.

On the 20th of May last, the Archbishop of Canterbury, attended by the Council, and in the presence of a numerous assemblage of the friends of the College, who were collected in the large theatre,

* The Associates must have gone through a three years' course of studies with credit. Their diploma entitles them to perpetual attendance at any lectures, for which they shall have entered during the three years, and to perpetual admission to, and use of, the scientific collections and library.

proceeded to distribute the following marks of distinction among the medical students.

Gold medals for general proficiency, to H. C. Medcalf and P. Margetson.

Anatomy and Physiology.—Silver medal, H. C. Medcalf; certificates of honour, Francis Young, H. Lee, J. Parke.

Practical Anatomy.—Silver medal, G. Galland; certificates of honour, T. Parke, F. Ward, E. J. Atkinson.

Botany.—Silver medal, G. Cooper; certificates of honour, W. W. Baynes, G. R. Carter, George Smith.

Chemistry.—Silver medal, W. H. Thornthwaite; certificates of honour, P. Margetson, F. Freeman, H. L. Porter.

Materia Medica.—Silver medal, R. Jones; certificates of honour, P. Margetson, W. W. Baynes, J. Simons.

Medicine.—Silver medal, W. B. Whitfield; certificates of honour, P. Margetson, J. Simons, W. E. Taylor.

Midwifery.—Silver medal, W. B. Whitfield; certificates of honour, P. Margetson, J. Simons.

Forensic Medicine.—Silver medal, H. C. Medcalf; certificates of honour, J. Orwin, P. Margetson, T. Parke.

Surgery.—Silver medal, John Simon; certificate of honour, W. T. C. Robinson.

Mr. P. H. Leathes' prizes for proficiency in religious knowledge as evinced at the Theological Examination, and for general good conduct, G. R. Carter, H. Lee; certificates of honour, James Turner, Charles J. Cox.

NATIONAL SCHOOLS.—On the 7th of June the annual examination of the children in the central school of the National Society took place at Westminster, in the presence of a very numerous company, and was very satisfactory. The annual report was then read, from which it appears that 380 applications for aid in building had been received during the past year, and that school-rooms had been erected capable of accommodating 67,000 children. The King, it was stated, had paid his first annual subscription of 100*l.* to the society, and added a donation of 300*l.* for the years elapsed since his accession. The number of children educated in the National Society Schools was stated at upwards of half a million; and much improvement is said to have taken place in the district schools, as well as in the central school. In the latter, it is stated, that 2039 persons had gone through the system of instruction during the year, most of them having attended for not less than five months.

NATIONAL EDUCATION.—On the 3d of June, Mr. Roebuck moved in the House of Commons for a Select Committee to inquire into the means of establishing a system of national education. After a debate of some length, the following amendment, which had been proposed by Lord Althorp, was agreed to:—‘That a Select Com-

mittee be appointed to inquire into the education of the people of England and Wales, and into the application and effect of the grants of last session for erecting school-houses, and also to consider the expediency of effecting further grants in aid of education.'

STATISTICAL SOCIETY OF LONDON.—This society was founded on the 15th of March, 1834, and the Provisional Committee subsequently issued a prospectus of its objects and plan of operation. The Society, it states, has been established for the purpose of procuring, arranging, and publishing facts calculated to illustrate the conditions and prospects of society, confining its attention to *facts* only, and, as far as possible, to such facts as can be stated numerically, and arranged in tables. The first operation of the Society will probably be to subdivide and organize its general council in such a manner as to enable that council to deal conveniently with all the subdivisions of the subject-matter before it: these subdivisions will necessarily be numerous. The whole subject was considered by the Statistical Section of the British Association at Cambridge, as admitting a division into four great classes: namely, 1. Economical statistics; 2. Political statistics; 3. Medical statistics; 4. Moral and intellectual statistics. If these four great classes be taken as the basis of a further analysis, it will be found that the branch of *Economical Statistics* comprehends, first, the statistics of the natural productions and agriculture of nations; secondly, of manufactures; thirdly, of commerce and currency; fourthly, of distribution of wealth, or all facts relating to rent, wages, profit, &c. *Political Statistics* furnish three subdivisions: first, the facts relating to the elements of political constitutions, the number of electors, jurors, &c.; secondly, legal statistics; thirdly, the statistics of finance and of national expenditure, and of civil and military establishments. *Medical Statistics*, strictly so called, will require at least two subdivisions; and the great subject of population, although it might be classed elsewhere, yet touches medical statistics on so many points, that it would be placed most conveniently, perhaps, in this division, and would constitute a third subdivision. *Moral and Intellectual Statistics* comprehend, first, the statistics of literature; secondly, of education; thirdly, of religious instruction and ecclesiastical institutions; fourthly, of crime. Although fourteen subdivisions have thus been enumerated, it is probable that more will be required. For each of these subdivisions, it will be necessary to have a distinct subdivision of the council. The Society will, as soon as possible, open a communication with the statistical department established by Government at the Board of Trade; otherwise it can never be assured that it is not doing unnecessarily what the Government is doing at the same time, and better. In the result the Society will probably abandon to the care of Government altogether some part of its very extensive field of inquiry. As a first step towards accomplishing its object of collecting fresh statistical information, it will be necessary to draw up a good set of interrogatories. It is diffi-

cult to overrate the importance of the step which will have been made towards the accumulation of knowledge from all quarters of the globe, by the publication of such a set of questions; but the operation will be as laborious as it is important, and will probably form the chief object of the exertions of the council during the first year of the Society's existence. The Society will also open a communication with such societies at home and abroad as may appear qualified to collect or furnish statistical details; and a very important part of its labour will consist in condensing, arranging, and publishing information already existing, but either unpublished, or published only in an expensive or diffused form, or in foreign languages. It is also proposed to establish a complete statistical library as rapidly as the funds will admit.

City of London British School for Boys in Harp Alley.—The annual report states that the number of children whose names are on the books is 270, being the same number as in the previous year, but that the average of attendance was increased, being for the past year 206, and in the preceding year 194. Of the boys now in the school, 112 are learning the alphabet and easy scripture lessons; 73 read scripture characters and moral duties; 85, selections from the Old and New Testament; 105 write on paper; 110 are in the first four rules of arithmetic; 20 are in the compound rules; 10 are in reduction; 6 in vulgar fractions; and 172 learn geography. At the public examination recently held, the proficiency displayed by most of the pupils in the above branches was highly gratifying, as was also the particularly neat and clean appearance of the boys. This circumstance is also noticed in the report, and the Committee state that, 'with few exceptions, the boys are actually the children of parents in the humbler walks of life;' and add, 'they are delighted to witness the effort which is made by these persons to rise above the evils of their condition;—they regard this improvement in dress and general appearance as one of the most incontestable proofs that the education which is given in the Harp Alley school is producing its proper effects;—and they rejoice to think that their exertions are thus instrumental in hastening the arrival of that happy period when the diffusion of knowledge shall become universal, and when ignorance and misery shall no longer be regarded as the almost inseparable attendants of poverty.'

Parliamentary Grant for Schools.—It appears from the official return that the vote of 20,000*l.*, made by the legislature last year, has been applied in aid of the erection of schools in 97 different places in England, on the application of the National and British and Foreign School Societies. The population of these 97 places amounts to 1,135,430 souls; the number of scholars, for whom the new schools are calculated to provide accommodation, is 30,366; the total estimates of the expense of erecting them amount to 48,111*l.*, towards which the Treasury have consented

to contribute various sums to the extent of 20,484*l.* 14*s.*; the remainder being supplied by local funds, subscriptions, &c., in the several districts. It further appears, that additional applications have been forwarded for the establishment of 236 new schools, calculated for the accommodation of 55,168 scholars; and that local and charitable funds to the extent of 66,492*l.* 6*s.* having been already tendered towards their erection, Government proposes a further grant of 20,000*l.* in aid of this object.

PROMOTION OF SCIENCE.—The following sums are charged in the 'Navy Estimates' for the year ending 31st March, 1835, under the head of 'Scientific Branch;' viz:—

<i>Royal Observatory</i> , for the astronomer royal, six assistants, labourer, taxes, rates, &c.	£2765	
<i>Observatory at the Cape of Good Hope</i> ; for the astronomer, an assistant, a labourer, and other expenses	1000	
<i>Nautical Almanac</i> ; for superintendent, computers, and other expenses	1100	
<i>Chronometers</i> ; for superintendent, and purchase, repair, and other expenses connected with chronometers	1700	
<i>Rewards, Experiments</i> , and other expenses for scientific purposes	1000	
<i>Hydrographical Department</i> ; for hydrographer, three assistants, four draughtsmen, porter, and assistant; extra pay to surveyors and assistants on surveys at home and on foreign stations	7878	12 0
Purchase of, engraving, printing, and mounting charts	1100	0 0
Hire of vessels and boats, and other expenses relating to coasts and other surveys at home	1992	8 0
Hire of schooner and other expenses on survey of the river <i>St. Lawrence</i>	1890	0 0
		12,861
Extra pay to the officer exploring the <i>Quorra</i>	129	10 0
Ditto ditto the <i>Southern Continent</i> , newly discovered	129	10 0
		259
Cost of fitting museums and libraries at Plymouth and Haslar hospitals, (100 <i>l.</i> each)		200
		£20,885

British and Foreign School Society.—At the annual meeting of the British and Foreign School Society, held at Exeter Hall last May, Lord John Russell in the chair, a report was read, which

stated that the number of schools in England and Wales had increased one-third within the last year, and that they now amounted to 4345, at which 166,600 children were educated.

PRESTEIGN.—There is a Scientific Reading Society in this town. Its object is to enable the subscribers to read and keep for reference the transactions of the different Scientific Societies of the country; and this is effected at an expense of less than a pound a year to each subscriber. The works taken in are the Transactions of the Royal, Geological, Linnæan, Zoological, and Geographical Societies; Silliman's American Journal; Edinburgh Philosophical Magazine; Report of the Society for the Advancement of Science; Magazine of Natural History; and a few others:

NORTHAMPTON MECHANICS' INSTITUTE.—The first annual report of this institution states that the present number of members is 165. It seems that the influx of members and receipts, during the early quarters, had been proportionably much greater than afterwards. The committee, at the same time, are of opinion that the tedious and jealous process required for the admission of members, by ballot at quarterly meetings, was injurious to the welfare of the Institute. This rule has since been abolished, and a less troublesome regulation substituted. The committee, however, think that the Institute is as prosperous, and holds out quite as much promise of success, as could reasonably be anticipated. The committee regret that they had been unable to comply with the rule which requires them to provide not less than twelve lectures during the year. If, indeed, they had regarded only a temporary popularity, and been careless of the real credit and interests of the Institute, no rule could have been more easily obeyed. But the ten lectures which had been delivered cost nearly 35*l.*, notwithstanding that in four instances the lectures had been gratuitous. The rules therefore could not be complied with, but by an additional expenditure of 12 or 14 guineas, which the committee did not consider they could authorize, without neglecting equal or greater claims, such as the supply of books and philosophical apparatus. But it was expected that the classes for mutual instruction, which had been established, would soon enable many of the members themselves to supply public lectures gratuitously; and that by thus finding a large proportion of its public instructors among its own members, it would become a useful and interesting establishment. The library contains about 410 volumes, independently of a large number of the popular periodicals of the day on scientific, literary, and horticultural subjects. These volumes have been circulated no fewer than 3740 times in the course of the year. The committee call the attention of the members, with much pleasure, to this fact, because they conceive that it affords very striking evidence that one of the objects for which the Institute was formed—the supplying the working classes with the means of useful instruction and of amusement—has been fully

carried into effect. It seems impossible that so large a circulation of works of scientific and historical information, and general literature, among those classes, should not have been attended with essential good. The committee, indeed, are satisfied, that if this had been the sole advantage which the Institute had afforded to its members during the past year, its establishment might still have been referred to as an important benefit conferred upon the working part of the population of the town.

BIRMINGHAM DEAF AND DUMB SCHOOL. — The Twenty-first Annual Report of the General Institution for the Instruction of Deaf and Dumb Children at Edgbaston, near Birmingham, dated October 30th, 1833, gives a highly favourable statement of its general condition, and of the success of the system of instruction pursued in it. The Report adds, ‘the instruction of the Deaf and Dumb may be regarded as a problem which is now completely solved. It is at length established beyond dispute, that the minds of those who labour under the afflicting deprivation of hearing and speech may be furnished with all the resources of moral, intellectual, and religious beings. In prosecuting this interesting subject, various facts have been from time to time developed, which throw a strong light upon the first principles of the human mind, and have a most important bearing on the science of education in general.’ The number of children on the establishment at the date of the Report, was thirty-five, twenty-three boys and twelve girls, and ten others were to be elected from the candidates then on the list. Of these, a part of the expense is defrayed either by the parents or friends of the children, or by the parishes to which they belong. There are also two children in the asylum, the charge for whose board, lodging, and education is entirely defrayed by their friends. Two of the pupils, who had completed their education, had been advanced, with very beneficial effects, to the situations of assistant-master and mistress in the institution. We are sorry to observe that the funds are scarcely sufficient, and do not seem to increase, and that the committee feel obliged to urge the friends of the institution to make greater exertions:—‘When it is recollected that in England and Wales alone, there are at the present moment 8000 deaf-mutes, and that all the public institutions of the country, even now, afford the means of instruction to scarcely 500 of these, your committee feel assured that all will agree that the motives for enlarging your own are most urgent, and that the benefits which must arise from the measure cannot fail to prove an ample reward for the most active zeal and the most persevering activity on the part of its friends.’

CARLISLE.—The population of Carlisle and the suburbs is about 20,000. The means of instruction, we are informed by a correspondent, are one infant school, nine schools for youth of the higher classes, about forty private schools, such as dame schools, for the lower classes, one National school, one Lancasterian, one Roman Catholic, a school of industry, and twelve Sunday schools;

the total number educated, including the Sunday schools, is estimated at 2680. There is no school for adults, nor any Philosophical Society. There is, however, a Mechanics' Institute, which has 350 members; there are also five subscription libraries, namely, a gentleman's, law, medical, and two religious; and three public news-rooms or reading societies.

IRELAND.

UNIVERSITY OF DUBLIN.—*Trinity College, 1834.*—Trinity Term Examinations.

[The names of the successful candidates for honours are arranged not in order of merit, but in the order of their standing on the College books.]

SENIOR SOPHISTERS.

HONOURS IN SCIENCE.—*First Rank.*—Mr.* Rutherford, Thomas; Mr. Gore, Robert; Crawford, Charles Sharman. *Second Rank.*—Mr. Grogan, William; Turner, Joseph.

HONOURS IN CLASSICS.—*First Rank.*—Ribton, William; Woodroffe, Charles Henry. *Second Rank.*—Turner, Joseph; Walshe, Thomas.

JUNIOR SOPHISTERS.

HONOURS IN SCIENCE.—*First Rank.*—Mr. Leader, Henry; Stack, Thomas; Willes, James Shaw; Yeats, Thomas; Jacob, William Henry; M'Dowell, George. *Second Rank.*—Hussey, Gerald; Baggott, Charles; Geran, Richard.

HONOURS IN CLASSICS.—*First Rank.*—Mr. Blossie, Henry; Mr. M'Naghten, Stewart; Stack, Thomas; Owgan, Henry; Bentley, John; Badham, Leslie; Wilson, Hugh. *Second Rank.*—Chichester, William; Powell, Edward; Nash, George; Cuthbert, George; Leslie, William; Geran, Richard.

SENIOR FRESHMEN

HONOURS IN SCIENCE.—*First Rank.*—Mr. Shaw, George Augustus; Trayer, James John; Sandes, Falkener Chute; James, John; Lynch, Matthew; Biggs, Richard; Flynn, John Harris. *Second Rank.*—Maunsell, George Wood; Gabbett, William; Keogh, William; King, Robert.

HONOURS IN CLASSICS.—*First Rank.*—Mr. Johnston, Robert; Mr. Welsh, Robert; Mr. Lynch, Walter W.; Walsh, John; Hallam, Edward; Wrightson, Thomas R.; King, Robert; Ringwood, Frederick Howe. *Second Rank.*—Griffin, Henry; Higginbotham, Joseph Wilson; Tibbs, Henry W.; Sullivan, Philip J.; Connor, William Roderick; Henn, Thomas Rice; Orr, John Augustine; Hallowell, John William; Finney, Daniel; Walker, John Tyrwhitt; Fletcher, George; Deas, Joseph.

JUNIOR FRESHMEN.

HONOURS IN SCIENCE.—*First Rank.*—Mr. Kelly, Charles; Mr. Shaw, Charles; Connor, Henry; Warren, Robert; Sidney, Frederick; Law, Hamilton; Meredith, Edmund; Beere, Robert. *Second Rank.*—Mr. Bayley, Richard William; Owens, Edward; Sanders, Thomas; Ellis, Conyngham; Armstrong, Richard; Jellett, John Hewitt.

HONOURS IN CLASSICS.—*First Rank.*—Mr. Torrens, Thomas Francis; Ardagh, Richard Maunsell; Bell, James; Wrightson, Richard; Perrin, John; Jellett, John; Graham, George. *Second Rank.*—Mr. Knox, William; Hodder, George Francis; Humphreys, William; Stubbs, John Hamilton; Maturin, Edmund; Lawson, James Anthony; O'Callaghan, Andrew; Greenc, John; Newman, William; Westropp, Michael Roberts; Lowe, Josiah; Hughes, John; Murphy, Patrick.

The Examination for Scholarships was held on the 15th and 16th of May; the examination for Fellowships on the 21st and three following days of the same month. On Monday, the 26th, William Digby Sadleir, A.B., was unanimously elected a Fellow of Trinity College. The first premium was obtained by Ds.

* The title of Mr. distinguishes Fellow-Commoners; the rest are Pensioners or Sizar.

M'Neece, Thomas; the second by *Dr. Harte*, Andrew S.; and the third by *Dr. Attwell*, William.

On the same day, the following students were elected into the vacant Scholarships: *Dr. Hill*, James; *Todd*, Charles Hawkes; *Ringwood*, Henry Taylor; *Wiley*, William; *Allen*, Hugh; *Shone*, John Allen; *Stanley*, Thomas W.; *Falloon*, Wm.; *Fitzgerald*, Gerald; *Lee*, Wm.; *Clement*, Dixie; *Woodward*, Thomas; *Callaghan*, Edward; *Weir*, John; *Wilson*, Hugh; *M'Nulty*, Wm.; *Mullins*, Robert; *M'Cullagh*, John.

On Wednesday, May 28th, the following candidates were elected into the vacant Sizarships: *Burton*, Charles; *M'Dermott*, Mich.; *Faucett*, Peter; *Thornhill*, Wm. Johnson; *Gordon*, John George; *Shehan*, Timothy; *Lonergan*, Danl.; *Tracy*, Thomas; *Neill*, Patrick; *Neely*, Robert Fulton; *Reynolds*, Patrick; *O'Connor*, Wm.; *Murphy*, Jer.; *Ring*, Cornelius Percy; *Coen*, John.

Education, Ireland.—The Commissioners appointed by the Lord-Lieutenant to administer the funds granted by Parliament for the education of the poor in Ireland state, that since they commenced receiving applications for aid towards schools, in January, 1832, the total number made to them amounts to 1548. They have granted assistance to 789 schools, which are now in full operation; and have made grants to 52 other schools, which have since ceased to be in connexion with them, the reports of their inspectors having in most of the instances induced the commissioners to discontinue their aid. They have promised aid towards the building of 199 schools, which have not yet been completed; 216 applications have been rejected, and 292 are now before the commissioners for consideration. The schools which they already have in operation are attended by 107,042 children; and, according to the estimates transmitted to them, those which are to be opened in the houses not yet finished will be attended by a further number of 36,804; so that the whole of the schools existing and in preparation will afford the benefits of education to 143,846 children. The receipts of the commissioners up to the 31st December, 1833, amounted to 49,803*l.*; the payments amounted to 28,842*l.*; and liabilities had been incurred to the amount of 12,664*l.* for building schools; 3110*l.* for fitting them up; 4954*l.* for salaries of teachers, &c.; and 233*l.* for requisites; the total of these several sums absorbing the total of the receipts. The commissioners express some dissatisfaction at the misrepresentations to which their labours have been exposed; and a strong anxiety is exhibited in many of their measures and regulations to guard as much as possible against future misconstructions. They thus conclude their report:—‘The success which has attended our labours, as appears by the progress we have made, abundantly proves that the system of education committed to our charge has been gratefully received and approved by the public in general. It shall be, as it ever has been, our constant object so to administer it as to make it acceptable and beneficial to the whole of his Majesty’s subjects; to train up and unite through it the youth of the country together, whatever their religious differences may be, in feelings and habits of attachment and friendship towards each other, and thus to render it the means of promoting charity and good-will among all classes of the people.’

SCOTLAND.

The Scotch Universities.—The grant for this year in aid of these establishments amounts to 6627*l.*; namely, to the

University of Edinburgh.—For fifteen professors . . . £ s. d.
1100 0 0

For the salary of the royal astronomer, his assistant, and the expenses of the observatory . . . 500 0 0

Support of the museum . . . 200 0 0

Botanic garden . . . 1000 0 0

2810 0 0

University of Glasgow.—For fifteen professors . . . 560 0 0

And additional, in lieu of rents of archbishopric of Glasgow, formerly held by the college . . . 800 0 0

1360 0 0

University of St. Andrew's.—‘St. Mary’s College.’

The principal . . . 93 0 0

Three professors, (ecclesiastical history, Hebrew, and divinity) . . . 259 3 0

352 3 0

‘United College of St. Salvador and St. Leonard.’

For the use of the principal and masters . . . 157 16 11

Principal, in addition . . . 55 11 1

Eight professors . . . 444 9 0

1010 0 0

* *Aberdeen.*—‘King’s College.’

The principal . . . 20 0 0

Eight professors . . . 84 19 10

Additional allowance to the principal and professors . . . 700 0 0

Dr. Duncan Mearns, professor of divinity, additional salary . . . 150 0 0

For . . . 954 19 10 955 0 0

‘Marischal College.’

The principal . . . 60 0 0

Ten professors . . . 432 0 0

492 0 0

Total £6627 0 0

* The term ‘University,’ which is given in the estimate to the three preceding institutions, is not used in the case of Aberdeen.

THE
● QUARTERLY
JOURNAL OF EDUCATION.

STATISTICS OF EDUCATION IN ITALY.

WE gave, in No. V. of this Journal, a general view of the present state of education in Italy, which however was incomplete in several parts, for want of authentic information. We are now enabled to supply in great measure the deficiencies of that sketch, and to give our readers a tolerably accurate list of the various establishments for education, high, secondary, and elementary, in each of the eight states into which the Italian peninsula is divided. Our information is taken from the latest and best Italian statistical works, such as the 'Bollettino Statistico ed Economico of Milan for the year 1833,' 'the General Sardinian Calendar for 1831,' some of the latest Nos. of the 'Antologia of Florence for 1832,' 'Count Serristori's Saggio Statistico dell' Italia, 1833,' and other recent publications.

The eight governments into which Italy is divided are as follows : four larger ones, namely, 1. The Sardinian States ; 2. The Lombardo-Venetian Kingdom, subject to Austria ; 3. The Papal State ; 4. The Kingdom of the Two Sicilies ; and four minor ones, namely, 5. The Grand Duchy of Tuscany ; 6. The Duchy of Parma and Piacenza ; 7. The Duchy of Modena and Massa ; 8. The Duchy of Lucca. We shall review the system of education in the same order, beginning with the Sardinian States.

The Sardinian States are classed, with regard to matters connected with education and instruction, in three great divisions.

I. Old States of the House of Savoy, population 3,250,000. The superintendence of all establishments for education, in all its branches, of all colleges and schools, royal and communal, public and private, is vested in a board called Magistrato della Riforma, which sits at Turin, and consists of a president and four members, called Riformatori, and two censors, all laymen. Its jurisdiction extends over thirty-seven districts, in every one of which there is a delegate

council, consisting of a riformatore, who is generally a clergyman, a physician, who is M.D. and represents the faculty of medicine, the judges of the district, and a secretary. These councils have the inspection of all the establishments of education in their respective districts, and correspond with the central board under whose direction they are placed. At the head of the establishments for education is the University of Turin, consisting of five faculties, called Colleges; namely, theology, with four professors; law, five professors; medicine, six; surgery, five; arts, twenty-two. The faculty of arts has the following courses: philosophy, including experimental physics, five professors; mathematics, including hydraulics and mechanics, four; chemistry, including pharmaceuticals, four; belles lettres and philology, three; natural history, two; fine arts, four. Among the professors, some of the best known are,—the orientalist Peyron; the astronomer Plana; Boucheron, Professor of Latin and Greek Eloquence; Giobert, Professor of Chemistry applied to the Arts.

The accessory establishments are,—a library with 112,000 printed volumes, and a rich collection of MSS., which is open to the public in general every day except festivals; a Museum of Antiquities, and the Egyptian Museum, which the king bought of M. Drovetti; the Museum of Natural History; the Anatomical and Pathological Museum; a fine botanical garden, much improved of late years, which is particularly rich in plants of the Alps; a collection for the purpose of experimental philosophy, two chemical laboratories, and lastly, an hydraulic establishment, in which a course of experiments is made every year in the months of May and June, at which the students of hydraulics are obliged to attend.

The University of Turin is attended annually by about 1200 students.

For the secondary or gymnasial instruction there are twenty-seven royal colleges, one in almost every chief town of each province, and fifty-four communal colleges in the smaller towns. In both there are the usual classes of grammar, humanities, and rhetoric; in the royal colleges there are classes of philosophy, including mathematics, civil law, and surgery, and in some there are classes of drawing, chemistry, and botany. Four only of the colleges are under the direction of the Jesuits, and one under that of the Scolopj; the others are under the superintendence of a rector who is a clergyman; but in all the professors are indiscriminately clerical and lay. There are, besides, ninety-one schools, called *di latinità inferiore*, in which grammar is taught; thirty-four convitti, and sixteen pensionati, in which

pupils receive board and lodging besides instruction, the former for payment, the latter gratis. There are in all 222 establishments for secondary instruction, independent of the episcopal seminaries for the education of the secular or parochial clergy, and of the noviciates, for those who enter the monastic orders. In the course of last year, the Countess Bellini founded at Novara a large school of industry for children of the poor classes, and she has endowed it with a capital of 400,000 francs, 16,000*l.* sterling.

II. The second division of the Sardinian States consists of the Genoese territories, annexed to the monarchy in 1815; population 500,000. The department of education is under the superintendence of a board, called *Deputazione degli Studj*, which sits at Genoa, and is composed of a president and five other members, all laymen. The establishments in this division are:—

The University of Genoa, consisting of four faculties: theology, five professors; law, six; medicine and surgery, ten; philosophy and arts, thirteen. Several of the professors are known as men of eminence in their respective branches, such as Mojon of chemistry, Leveroni of surgery, Badano of mechanics, Spotorno of Latin eloquence. The library of the university contains 45,000 volumes.

The secondary instruction is supplied by ten colleges in the various towns of the two Rivas, three of which are in the hands of the Scolopj, two of the Fathers Somaschi, one of the Fathers of the Missions, and one of the Dominicans. The others are under a rector as in Piedmont. The courses are, grammar, humanities, rhetoric, and philosophy, including mathematics. There are professors of calligraphy and mercantile arithmetic, which are important objects in a country essentially mercantile. There are, besides, seven schools of Latin like those in Piedmont. The public schools of the city of Genoa are a sort of superior town schools, with numerous and able teachers, and different classes in which, besides grammar and humanities, commercial arithmetic, including the operations of exchanges, calligraphy, and other matters useful to boys of the mercantile and trading classes of a great sea-port town are taught.

Genoa has also a naval school for the forming of officers for the royal navy, and three schools at Genoa, Villafranca, and Savona, for instructing masters in the mercantile navy, which is an object of considerable importance, as no less than 5000 vessels are now afloat with Genoese and Sardinian colours, and 40,000 seamen are entered on the maritime lists.

Upon the whole, however, secondary instruction is much

less diffused through the Genoese territory than through the old states of the House of Savoy, Piedmont, Savoy, and Nice; the establishments in the latter being, in proportion to the population, double the number of those of the Genoese territory. The higher and middle classes are therefore, as far as this evidence goes, better and more generally instructed in Piedmont and Savoy than in the Genoese states.

Female instruction is by no means in as flourishing a state as that for boys. There are nineteen convents expressly devoted to the education of females, under the names of Pious Mothers, Ladies of the Heart of Jesus, Ursulines, and Sisters of St. Joseph. Most of the other convents of nuns, of which there are fifty, not including the above, in the whole of the continental states, also receive a certain number of lay boarders whom they instruct.

The primary or elementary education both in the old and the new Sardinian territories, is given to boys in communal schools; but there is yet no general system established, and of course no obligatory law upon the parents. There is, therefore, a great proportion of illiterate persons, especially in the rural districts. The Genoese territories, owing probably to the popular spirit of their institutions under the republic, and to the mercantile habits of the people, are better supplied with elementary schools for the poor than the old states of the monarchy. In every little town or large village of the Rivas there are communal schools, in which poor children are taught reading, writing, arithmetic, and the catechism.

No public elementary schools for girls of the poor classes have yet been established in the Sardinian States.

III. The island, called the Kingdom of Sardinia, forms the third division of the Sardinian monarchy: population 510,000. The superintendence of education is here in the hands of two councils, called *Magistrati de' Studj*; one of which sits at Cagliari, and the other at Sassari, with the respective archbishops as presidents, and several from among the principal authorities, and the heads of the various faculties of each university as members.

The University of Cagliari has five faculties, with 23 professors, and is attended by 250 students. It has a library of 15,000 volumes, and a cabinet of natural history and antiquities, founded by the late King Charles Felix, with a valuable collection of medals. The University of Sassari has likewise five faculties and 17 professors, and is attended by about 230 students. It has a library of 5000 volumes.

In each of the ten *Intendenze* or provinces, into which the

island is divided, there is now a lower grammar-school, *di latinità inferiore*. These schools are attended by between 6000 and 7000 students.

By a royal ordinance of June, 1823, every village was required to have a primary school. Of 392 villages scattered over the island, more than 300 have now each a boy's elementary school. No public establishment for female education has yet been organized. The island is still in great part under feudal law. There are 376 fiefs under baronial jurisdiction, one half of which are possessed by Spanish families, such as D'Anglona, Benavente, &c., who are mostly absentees; the other feudal estates are possessed partly by resident natives, and partly by the government.

LOMBARDO-VENETIAN KINGDOM.

In Nos. V. and VI. of this Journal, we gave a sketch of the Austrian system of education as established in Lombardy. We are now enabled to add some further particulars.

The course of law in the University of Pavia is as follows: first year, general statistics of Europe, and statistics of the Austrian empire in particular; introduction to politico-legal studies, natural law public and private, criminal law.—Lichtenstein, Zeidler, Martini, and the Austrian Code, are the text-books. Second year, Roman law combined with the old statutory law, feudal law, ecclesiastical law.—Text-books, Domat, Rechtberger, and Boehmer. Third year, Austrian civil law, pointing out the differences between it and the French code, commercial law, maritime law.—The Austrian Civil Code and the French Commercial Code are the text-books. Fourth year, political law, the penal code, with reference to grave political transgressions, *code de procedure*, or practice of courts of justice, and notary practice.—Text-books, Sonnenfel's General Regulations of Civil Proceedings; subsequent regulations registered in the acts of government; Austrian Political Laws, registered in the acts.

The medical faculty has the following chairs: first year, mineralogy, botany, zoology, introduction to the study of medicine and surgery, and human anatomy.—Text-books, Blumenbach, Jaquin, Fleming, Soemmering. Second year, anatomy, physiology, general chemistry, animal chemistry, and pharmaceutics.—Text-books, Lenhosek and Thenard. Third year, introduction to the study of surgery, theoretical surgery, dietetics, materia medica, general pathology, semeiotic pathology, hygiene, therapeutics, and obstetrics. Fourth year, clinical lectures, special therapeutics for acute

internal diseases, and veterinary surgery.—Text-books for these two years, Monteggia, Hartmann, Bongioanni, De Hildebrand, Laurin. Fifth year, special therapeutics for internal chronic diseases, clinical lectures and practice, forensic medicine, diseases of the eye, and public hygiene or medical police.—Text-books, Flanse, Raimann, Mahon, Scarpa, Frank.

Students of surgery follow the same routine of studies, with few modifications. To be surgeons of the first class, a course of four years is required; for the second class, three years are sufficient. In order to practise as oculists, a special course on the eye is required.

Pharmacists or apothecaries study mineralogy and zoology, botany, general chemistry, animal chemistry, and pharmaceutical chemistry, all in one year. But previous to these studies they must have had five years' practice in a laboratory.

Upon the whole, the University of Pavia may be said to be distinguished for its medical instruction, the course of which is superior in method and choice to that of the faculty of law.

The faculty of philosophy has the following courses, which are obligatory: first year, religious instruction, theoretical philosophy, pure elementary mathematics, Latin literature; second year, religious instruction, ethics, physics, both theoretical and experimental, Latin literature.—Text-books, Soave, Lorini, Ficher, Mozzoni, Baumgarten.

The free or optional lectures, which general students may or may not attend, are, universal history, Austrian history, natural history, rural economy, pedagogy, archæology, numismatics, diplomatics, Greek philology, history of philosophy, German language, heraldry.—Text-books, Bossuet, Brugnattelli, Trautmann, Melde, Stein, Fornasari. The lectures on universal history, natural history, and pedagogy, are obligatory on the students who enjoy a stipend from some foundation. Candidates for professorships in the gymnasia must undergo examinations in pedagogy, or the art of teaching.

The courses on universal history and Austrian history are obligatory on those who wish to take doctors' degrees, either in law or philosophy. Austrian history, classical literature, Greek philosophy, æsthetics, are obligatory on those who aspire to be teachers of humanities.

Land-surveyors must study physics, architecture, geodesy, hydrometry, and rural economy.

The preparatory course for civil engineers and architects,

after they have studied drawing in the normal schools, lasts three years, and consists of physics, natural history, fluxions, theoretical and practical architecture, treatises on the appraising of buildings, and on the urban and rural tenures and fees, mixed mathematics, rural economy, hydrometry, and geodesy. Text-books, Mozzoni, Baumgarten, Lotteri, Milizia, Venturoli, Bordoni, Trautmann; and several treatises on elementary geodesy, and on the embanking of rivers, published at Milan.

Astronomy is taught at the Milan Observatory. The establishments accessory to the university are, the library of 50,000 volumes, which is open ten months in the year, four hours in winter and six in summer, every day except Wednesdays and Sundays, and other obligatory festivals of the Roman church; the botanical garden, agricultural garden, the cabinets of natural history and of anatomy, the meteorological observatory, &c. Among the professors of Pavia whose names are best known, we may mention Brugnattelli, Configliacchi, Bordoni, Borgnis, Beretta, Lanfranchi. The celebrated Scarpa died not long since.

The expenses of the University of Pavia amount annually to about 450,000 Italian livres, or 18,000*l.* sterling. The secondary instruction in the gymnasium, and other schools, and the elementary schools for the same town and its province, costs about 100,000 livres more. Part of these expenses is defrayed by the Treasury of the Kingdom, part from legacies, and part from the municipal and communal funds. The fees paid by the students of the university on obtaining degrees, &c., contribute also partly towards the support of that establishment. The professors of the University of Pavia have from 3000 to 6000 livres annual salary, (from 120*l.* to 240*l.* sterling.)

The College Ghislieri, founded by Pope Pius V., maintains sixty-nine students gratis. Its income is 139,000 livres. The College Borromeo maintains thirty-eight students, and has an income of 78,000 livres. The seminary has an income of 9700 livres. There are, besides, several legacies for the support of a few students while they follow the university courses. It is calculated that the students at Pavia spend upon an average about 6 livres (5*s.*) a day each.

The other university of the kingdom is that of Padua, which, besides the three faculties as at Pavia, has the faculty of theology. The University of Padua is attended by about 1200 students; it has a library with 50,000 volumes, and a botanical garden.

The secondary instruction in the Lombardo-Venetian Kingdom is supplied by twelve lycea, exclusively devoted to

philosophical education, the course of which lasts two years ; two are at Milan, one at Venice, and the others in the chief provincial towns : there are also fifteen royal gymnasia in the chief towns, twelve communal gymnasia in the smaller towns, fourteen colleges for boarders, besides eighteen diocesan gymnasia for candidates for holy orders, which are under the direction of the respective bishops. All the other gymnasia and lycea are under two 'Directors General of Studies,' one of whom resides at Venice, and the other at Milan. For the education given in the gymnasia, see No. VI. of this Journal. There are also thirty-eight private houses of education in the different towns of the kingdom, approved of by the Directors General. There are in all 114 establishments of secondary education for males, for a population of 4,279,000, while the old continental states of the King of Sardinia have 222 similar establishments for a population of 3,250,000. This in some degree proves that information is more generally spread among the upper and middle classes of the latter kingdom. In fact, property is more distributed in Piedmont than in Lombardy ; and there is a much greater number of families in easy circumstances, and fewer enormous landed proprietors than at Milan or in Lombardy in general.

In the important branch of primary education for the humbler classes, the proportions are reversed and all in favour of Lombardy. There is in every provincial town an upper elementary school of three or four classes for boys, and one for the girls, of three classes ; those of Milan and Venice have five classes, and have assumed the title of normal schools. In every commune of the kingdom there must be at least one minor elementary school for boys, and one for girls between the ages of six and twelve. These schools consist at least of two classes, and often of three. The following authentic list for the year 1832, published in the *Bollettino Statistico* of Milan, of September, 1833, shows how successfully the system has become established in the Lombard provinces of the kingdom.

Provinces.	Number of Communes.	Population.	Boys' Schools.	Girls' Do.	Men Teachers.	Female Do.	Male Pupils.	
Bergamo .	359	392,000	487	452	577	496	20,898	18,668
Brescia .	235	329,000	346	249	427	267	17,381	11,797
Como .	528	347,000	489	80	494	41	20,656	2,959
Cremona .	180	180,000	146	36	176	45	6,983	2,196
Lodi e Crema	197	202,000	135	59	162	68	7,239	3,411
Mantova .	74	224,000	156	97	184	102	8,173	3,938
Milano .	388	471,000	290	89	317	97	19,165	6,125
Pavia . .	193	151,000	131	74	149	68	6,954	3,271
Sondrio .	79	85,000	156	63	183	31	4,678	2,275
Total	2,233	2,381,000	2,336	1,199	2,669	1,215	112,127	54,640

To this number of 166,767 children thus gratuitously taught, must be added 4566 also gratuitously taught in the Sunday-schools, 1434 educated in charitable establishments, 721 boys and 1641 girls brought up in private colleges and seminaries, and 5119 boys and 8631 girls educated in private elementary schools, forming altogether 188,879 children of both sexes, between six and twelve years of age, receiving elementary education out of a population of 2,379,000 inhabitants. Of all the provinces of the Austrian monarchy, Tyrol and Bohemia alone present a greater proportion of children instructed relative to the population, the number in these being as 1:11. In Lower Austria the proportion is equal to that in Lombardy. The expense of the elementary schools in the Lombard provinces amounted, in 1830, to 3,825,000 Italian livres, of which 2,550,000 were defrayed by the Treasury, and 1,275,000 by the Communes. Such has been in twelve years the working of this institution, by which the Austrian administration has conferred an inestimable benefit on the rising and future generations. The upper elementary schools of Lombardy were first opened in 1821, and the minor schools in the following year. In the Venetian provinces the system, although the same, has spread more slowly, owing to local and national diversity of circumstances. We have no recent statistics of the elementary schools of those provinces; but we know from those published in 1826, that there were then in the Venetian States 1402 schools, attended by 62,341 children; while, in 1822, the Lombard provinces had 2630 schools, frequented by 107,756 pupils. The population of the Venetian provinces is 1,900,000.

Of the method pursued in the various classes of the elementary schools in Austrian Italy, we have already given a detailed account in Nos. V. and VI. of this Journal. They are under a general board of inspection in each of the two capitals, Milan and Venice, which has under it provincial inspectors, and inspectors of districts. In every commune the parish clergyman is the inspector of the local school.

The higher female education is supplied in both divisions of the kingdom by thirty-four female colleges, some of which are under the direction of religious communities, such as the Salesiane, and the Ursulines, expressly established for this purpose. No other convents, either of monks, friars, or nuns, exist in the Lombardo-Venetian Kingdom, except those exclusively devoted either to education or to the assistance of the sick; the total number of both amounts to nineteen in the whole kingdom. We ought to mention

Among the colleges for females, that of Delle Grazie, founded

at Lodi by Mrs. Cosway, an Italian lady, the widow of the English painter of that name.

* The Sunday schools, which we have already mentioned, and which are rapidly increasing in number, supply instruction also to boys after they have left the elementary schools, and likewise to adults who have not had the advantage of elementary education. In the province of Cremona alone, there were last year fifty-nine Sunday schools. Schools of industry have also been opened in various towns.

Some philanthropic individuals have lately opened infant schools for children of both sexes under six years of age. The experiment has been approved of by the government, and is likely to be followed up.

PAPAL STATE.

Scientific instruction in the Papal State was in a state of confusion, and almost of dissolution, in consequence of the repeated military occupations of the country by the French, the several changes in the government, and the dilapidation of the treasury, when Leo XII. (Della Genga) ascended the Pontifical throne in September, 1823. He was himself a man of learning, and one of his first cares was to re-organize the studies in his dominions, according to a plan drawn out by the Prelate Cappellari, the present Pope Gregory XVI. To the three old Universities of Rome, Bologna, and Perugia, Leo, by his bull of 1824, added four more, namely, Ferrara, Urbino, Macerata, and Camerino. The people of Fermo wished to have the University of Macerata transferred to their town; but not succeeding in this, they proposed to set up a university for themselves, which was to be supported by the whole delegation or province. The country inhabitants, however, refused to tax themselves for this object, and the University of Fermo remained a dead letter.

The two Universities of Rome and Bologna are styled *primarie*, or of the first class; the other five are considered as inferior. The distinction consists in this, that the former universities alone support the chairs called *libere*, 'not obligatory,' such as mineralogy and zoology in the faculty of medicine, natural law, &c. Clinical instruction is also given only in the two first. In the minor universities several chairs are filled by one professor, for the sake of economy; and their accessory establishments of *mute instruction*, as they are called, such as libraries, botanical garden, &c., are of small value. No one can practise law in the city of Rome unless he has graduated at Rome.

Statistics of Education in Italy.

Each, however, of the minor universities has its four faculties: theology, medicine, law, and philosophy. Every faculty has its college of doctors, who fill up vacancies in the professorships, examine candidates, award the prizes, &c.

There is at Rome a supreme board called *Congregazione degli Studj*, composed of several cardinals, who however seldom assemble, but leave the business to be managed by the president, called Cardinal Prefect, and his secretary, who corresponds with the chancellors of the various universities. The chancellor is the bishop of the town where the university is. The chancellor corresponds with the rector, who is the real acting superior of the establishment, and whose authority extends over the students within the limits of the university, to the exclusion of any other authority. With regard to money matters, the municipal council of the town, presided by its *gonfaloniere*, audits the accounts in conjunction with the chancellor.

The professors in the five minor universities receive only 200 scudi or dollars annual emolument, and in the two principal universities from 300 to 400. The remuneration is but small even in the latter, and the professors improve their income by practising in their respective professions, and giving private tuition. By a regulation which is remarkable under an ecclesiastical government, those professors who are priests or monks are paid less than the lay professors, on the ground that they cannot be burthened with the cares of a family.

The professors either write their own course of lectures, which they are expected to publish within three years from their accepting a chair, or to adopt a text-book which is not in the *Index Expurgatorius*. This index is by no means so formidable as foreigners might imagine, as it is extremely easy for students to obtain from the proper authorities a license for reading books registered in the index.

The University of Rome, called *La Sapienza*, is a fine spacious building, but unfavourably placed in the busiest part of the town, near the great markets, and very far from the hospitals, to the great inconvenience of the clinical professors and students. The medical course lasts four years: first year, anatomy, physiology, and chemistry; second year, anatomy, pathology, and botany; third year, theoretico-practical medicine and *materia medica*; fourth year, theoretico-practical medicine, public hygiene, called *polizia medica*, and forensic medicine. Students of surgery follow for the first two years the above course; the third year, the surgical institutes and *materia medica*; and the fourth,

surgical operations, obstetrics, public hygiene, and forensic medicine. It is remarkable that zoology and mineralogy are not among the obligatory studies, although the chairs exist. Here the theoretical course ends, after which students may be candidates for professorships. Two more years are required for practice, which are employed in the hospitals, attending clinical lectures, &c. Pius VII. first assigned two wards of the hospital of S. Spirito for medical students. Those of surgery attend the hospital of S. Giacomo. The whole course is required to obtain the laurea ad honorem, which is the highest degree. The fees on taking degrees are 10 scudi for each of the two minor degrees, 40 scudi for the common laurea, and 6 scudi for the license to practise. Those who obtain the laurea ad honorem do not pay any fees. In many cases, on account of poverty, the college remits the fees to graduates for the common laurea.

The oath administered to laureates contains, besides the profession of faith in the Roman Catholic Church, a clause by which they bind themselves, after the third visit to the bed of a patient, to exhort him to send for a confessor, and in case of refusal to discontinue their visits.

The cabinet of anatomy is very defective, but practical anatomy is taught in the great hospital of S. Spirito, by the able professor and surgeon Bucci, which all the students of practical medicine and surgery may attend gratis. Owing to mistaken delicacy, there is no clinical instruction on obstetrics, which is reserved to midwives. This appears to be the case in all the Italian universities, except those of the Lombardo-Venetian Kingdom.

The cabinet of chemistry is very rich; the professor, Morichini, is one of the most distinguished men of Rome. The cabinet of mineralogy is also very good. The late and very able professor, Gismondi, has been succeeded by Carpi, a young man of great promise. Zoology is taught by Professor Metaxa, known as the author of a Treatise on the Serpents of the Campagna; he has begun to form a zoological museum. The professor of clinical surgery is Trasmondi, the first surgeon at Rome. The hospitals at Rome afford ample employment to surgeons, as the list of cases of wounds inflicted through passion, revenge, or jealousy, is still very heavy in the Roman calendar of crime. Professor Manni is forming at his expense an obstetric cabinet in wax for the use of the university. The medical clinical lecturers are Tagliabo and De Matteis, the latter of whom especially ranks very high in his profession. Botany was taught by Professor Mauro, author of the *Flora Romana*, who has

lately become paralytic; we do not know whether a substitute has been yet appointed. The botanical garden was formerly on the Janiculum, but it is now transferred to the Garden Salviati.

Among the other professors of reputation, are Villani, professor of natural law, and Nibbi, professor of archæology, who, besides lecturing from his chair, takes his pupils long and interesting walks through the classic ground of antient Rome and of the Campagna, examining the various remains of antiquity, and lecturing on the spot.

About 1000 students annually attend the Roman University. Rome affords many advantages to various classes of students, such as monuments, museums, libraries; the institution of Propaganda is also a great assistance to students of oriental languages. Theological studies are much encouraged, and offer good prospects to those who distinguish themselves. Latin is still the language of the Roman hierarchy.

The necessary expenses of a student at Rome are not great. He may have a decent room for three scudi a month, and a good dinner for about two paoli, or elevenpence. A pint of pretty good wine costs about twopence more. The dangers to health are, in winter, inflammations of the chest, which are violent and often fatal; and in summer, the intermittent or malaria fever, which is long and obstinate. A tonic but moderate diet, the use of the sulphate of quinine, avoiding the night air, and the burning rays of mid-day, are almost certain preservatives. Other temptations there are, against which students must be on their guard, for more than one reason. Young men are also liable to be entrapped into connexions which must end either in a forced marriage, or by going to prison.

Besides the university, there are several colleges at Rome, where Latin, humanities, rhetoric, and philosophy, are taught, but by which no degrees are conferred. Of one of these, which is the principal, we gave a full account in No. I. of this Journal. The others are entirely for boarders, and are under the direction of clergymen. There are likewise colleges in every chief town of each province.

The education of females of the higher and middle classes is conducted in the convents, many of which admit a certain number of boarders whom they instruct in grammar, music, embroidery, and other accomplishments. The Ursulines, the Sisters of St. Clara, and the Salesiane, are among the best.

The second University is that of Bologna, which in

several branches of study ranks higher than that of Rome, and is inferior to none in Italy, except Pavia. The university was transferred to the fine building which it occupies at present, by Pius VII., in 1803. It is in a quiet part of the town, and near the great hospital of La Maddalena. The scholastic year begins on the 5th September, and terminates on the 26th June ; deducting the holidays, there are but 104 days of lectures in the year. There are nine courses in this university : 1st. Elementary philosophy, which lasts two years, and is the same as that given in the colleges and lycea of other parts of Italy, consisting of logic and metaphysics, elements of algebra and geometry, physics and ethics. 2d. Theological course, which lasts four years. Dogmatic theology, moral theology, lectures on the scripture, the Hebrew language, ecclesiastical history, and pulpit oratory. 3d. Course of law, four years ; first year, institutions of canonical law, of civil law, and of natural law ; second year, institutions of public ecclesiastical law, and of criminal law, and text of civil law ; third year, institutions of public ecclesiastical law, text of canonical law, and text of civil law, taught by a different professor from that of the second year ; fourth year, text of canonical law, and text of civil law, by both professors. We do not find in the course any lectures on the practice of judicial proceedings, nor on commercial law, although a commercial tribunal has lately been established at Rome, nor on statistics. But in all Italy there are no chairs of statistics, except at Pavia and Padua. 4th. Notary course, obligatory for two years : first year, logic, metaphysics, and ethics ; second year, canonical and civil institutions. 5th. Medical course, theory, four years, and two of practice, as at Rome, with the addition of pharmacy in the fourth year. 6th. Surgical course, three years, and two of practice, as at Rome. 7th. Pharmaceutic course, two years ; first year, chemistry and botany ; second year, materia medica, and pharmacy. 8th. Veterinary course, two years, veterinary medicine, comparative anatomy, chemistry, botany, pharmacy, physiology, and materia medica. Thus the study of comparative anatomy, which is obligatory on veterinary students, is not obligatory on medical students. 9th. Course of philosophy and mathematics, four years ; the two first are nearly the same as in elementary philosophy ; third and fourth year, fluxions, mechanics, hydraulics, optics, and astronomy.

Among the professors we may mention Venturoli and Silvani, of civil or Roman law ; Bajetti, of natural law ; Santagata, professor of chemistry ; Gualandi, of forensic medicine ;

Medici, professor of physiology, and author of a 'Commentary on the Principle of Life,' which has acquired him a great reputation; and Bertoloni, professor of botany, well-known for his vast undertaking of a general *Flora Italiana*: fearing he will not live long enough to complete it, he has brought up his son to succeed him in the task. Tommasini, who was, till 1830, the much-applauded professor of theoretico-practical medicine, has since returned to his native town Parma, and has been succeeded by Valorani. Alessandrini is professor of comparative anatomy. The learned Orioli was professor of physics, until the political disturbances of 1830-1 obliged him to leave, and he now lectures at Paris on Etruscan antiquities. Ranzani lectures on mineralogy and zoology, and has a name among Italian naturalists. Gherardi is professor of mechanics and hydraulics, and is known for several works. Contri is a zealous lecturer and writer on agriculture. Mezzofanti is professor of Greek and the oriental languages. Schiassi is professor of archæology, in which he is deeply learned. Bruni is, or rather was, professor of history in 1829, since which time it has been reported that the chair was suppressed, as well as that of public ecclesiastical law.

Bologna has two scientific journals, in which most of the productions of its professors are found, the '*Opuscoli Scientifici e Letterari*,' and the '*Annali di Storia Naturale*.'

Several changes have taken place in the University of Bologna, in consequence of the political disturbances of 1831-2. Some chairs have been suppressed, as we have said. A Papal rescript, enforced last year, 1833, prescribes that the lectures for which practical demonstrations, such as clinical lectures, botanical lectures, lectures on experimental philosophy, &c., are not required, shall be delivered privately at the chambers of the respective professors; and that no student shall be admitted to the university, unless he has completed the first year of his university studies in his respective town or province. These, however, are probably mere temporary regulations, but they seem to have given rise to the more sweeping, but apparently inaccurate statement, that no one should be admitted to the universities unless he be a native of the town or province in which the university is situated. Again, the first course above-mentioned, of elementary philosophy, has been suppressed by the same rescript in the University of Bologna, which has been by some construed into a decree of exile of logic, metaphysics, ethics, and the elements of algebra and geometry, from the halls of the Roman universities. The fact is, that this course was

not, properly speaking, a university course ; it forms rather part of collegiate or gymnasial instruction, which is afforded in every province of the Roman states, as elsewhere by secondary establishments, as well as by the five inferior universities established by Leo XII. The real course of philosophy in the University of Bologna is the ninth, which still remains. Thirdly, it appears that every student, before entering the universities of Rome or Bologna, must prove himself possessed of a monthly income of twelve scudi or dollars. This appears to us not an unreasonable regulation, for how a student is to live on less, either at Rome or Bologna, we are at a loss to conceive. It may be said, that as it is impossible to live on less, the regulation was unnecessary. But people who reason thus, forget that the Roman states are not England ; that the same prudential foresight, the same influence of money considerations, do not exist in the former as in the latter ; that the feelings and habits of society are totally different ; that many young men with a small pittance in their pockets might be tempted to enter themselves at the university, especially as the instruction is gratis, trusting to the chapter of accidents for their future support, and afterwards becoming destitute, might either disgrace themselves and the establishment they belong to, or be obliged to return home after having lost their time and their labour. In the Spanish universities, not many years ago, for want of such a regulation as the one issued by the Pope, many poor students used actually to go about in the evening, with their guitar in their hand, and beg, or even threaten those who did not willingly administer to their wants. Another consideration, which probably has materially influenced Pope Gregory XVI. in the drawing up of his rescript, is the desire to diminish the number of hot-headed and turbulent youths, who often repair to the university more disposed for broils than for study, and who in the present disturbed state of his northern provinces could only add to the flame. There is so much vagueness, misstatement, and exaggeration in all reports from that quarter, that it is very difficult to find out the exact measure of truth, except by persons who reside on the spot, and who will take pains to examine facts. Our information, however, is dated from the latter part of last year, and has been inserted with the name of the writer, Dansi, who is personally acquainted with the subject, in the Statistical Bulletin of Milan for November and December, 1833.

The University of Bologna is generally frequented by between 500 and 600 students annually.

A student at Bologna may live somewhat cheaper than at Rome. He may have a decent room for two dollars a month, and dinner for sixteen bajocchi, or about eightpence. Breakfast, it is known, hardly figures in the calculation of Italian domestic economy. A cup of coffee and a crust of bread is all that is required, and that may be had for about a penny. There are at Bologna reading-rooms, the Casino of the nobility, where the best journals of Europe are taken in; and the Society of the Citizens, which is highly refined and well-informed. These are easily accessible to every well-behaved student, without any expense. One drawback is, that Bologna is the greatest place of resort in all Italy for theatrical companies, who are moving about from all parts of the Peninsula at the beginning of every new theatrical season. They all pass through Bologna, and remain there some time. Among such crowds of actresses, singers and dancers, temptations for a young man are not wanting. The climate of Bologna is healthy, but being at the foot of the Apennines, it is exposed to rapid changes of temperature, which give rise to inflammatory diseases.

The library of the University contains 80,000 volumes and 4,000 MSS. The greatest liberality prevails in the accommodation of readers. There is a botanical garden, cabinets of mineralogy and zoology, of comparative anatomy, of antiquities, &c.

Of the other Universities of the Roman States, we shall only observe, that Perugia, founded in 1307, is annually frequented by about 200 students, and has some able professors. It has a library of 30,000 volumes; that of Ferrara is attended by about 300 students, and has a library of 80,000 volumes; and the three universities of Macerata, Urbino, and Camerino are each frequented by about 200 students annually; making in all above 2,600 students who annually attend the Universities of the Papal State. The population of the whole State is 2,700,000. The proportion of individuals receiving a university education in the Papal State is double that of the same class as compared with the respective population in either the Sardinian States or the Lombardo-Venetian Kingdom. It is, in fact, much higher than in any other part of Italy; but it ought to be observed with regard to many of the students, especially in the smaller universities, that the instruction they receive is not of a higher order than that afforded by the lycea and gymnasia of North Italy.

With regard to elementary education, there is yet no general system. Rome, which has now a population of

5,000 inhabitants, has seven public schools, established by the rectors of as many parishes, assisted by the commission of charitable subsidies, and in which about 500 poor boys, between the ages of five and twelve, are instructed gratis; and seven kept by regular congregations, namely, two by the Scolopj, two by the Fathers of the Christian Doctrine, and three by the Brothers of the Christian Schools, vulgarly called Ignorantelli. These are a sort of middle, or town schools, in which there are from two to four teachers of grammar, arithmetic, calligraphy, and the elements of history and geography; the Ignorantelli teach also outline drawing. Some of them are gratuitous, in others the pupils pay a trifling remuneration; but, generally speaking, in all the schools kept by the clergy in Italy poverty is no obstacle to admission. These seven schools kept by regular congregations teach about 2,000 pupils. There are besides sixty private schools, called *regionarie*, in which 2,000 more children are taught reading, writing, and arithmetic; in some also the elements of Latin and of French, of history and geography, by paying from half a dollar to one dollar a month each. These schools are subject to the inspection of a deputation of clergymen, who visit them occasionally and report to the Cardinal Vicario, who is the acting Bishop of Rome. These regionary schools must be two hundred yards distant from each other. Several charitable foundations, such as the Orphan and Foundling Asylums, &c., give elementary education to about 500 more boys. The handsome and well-regulated charitable establishment of San Michele, which is supported by Government, is provided with excellent instructors of both sexes, who teach 220 boys and about 200 girls, all boarders, various trades and professions, including the art of drawing. It is a real school of industry, which has produced several distinguished artists. It is calculated that there is yet at Rome one-fourth part of the boys between five and twelve years of age in want of elementary instruction. Rome has fifty-four parishes, and if they were all to imitate the example of the seven which have established parish-schools, there would be ample accommodation for the education of all.

The elementary education for a certain number of poor girls is afforded by the Conservatorj, where they are boarded, lodged, and instructed, and, as soon as they are able, work at different trades, spin, weave, make gloves, ribbons, &c. The produce of their labour often supplies the greater part of the expense of the establishment: the rest is made up by legacies and other charities. All the service of the house

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is performed by the girls themselves. The discipline of these houses is much less austere than that of convents. In the country towns and villages there are masters paid out of the communal fund to instruct gratis the poor boys; and mistresses, called *maestre pie*, who teach the girls. The rector or curate of each parish explains the catechism every Sunday afternoon to the children of both sexes.

An evening school has been lately opened at Rome by some benevolent clergymen for the children of the working classes, who, after their daily occupations are over, are instructed gratis, and supplied with paper, pens, &c. This is an example which deserves to be imitated.

Upon the whole, much remains to be done at Rome, and especially in the provinces, for the elementary education of the poor classes.

KINGDOM OF THE TWO SICILIES.

This most important part of Italy, with a population of seven millions and a half, by far the largest and most populous state of the Peninsula, is yet the one upon which our statistical information is most scanty. As, however, the Neapolitans have begun to publish their statistical journals, we may soon expect to have some authentic details upon the present state of education. We know that in the continental part of the kingdom there is a junta of instruction sitting at Naples, having under its direction provincial commissions of three individuals in each province. In Sicily there is, for the same object, a commission residing at Palermo.

There are three Universities: Naples, which is frequented by about 1500 students; Palermo, frequented by about 600; and Catania, frequented by about 500. The Caroline Academy at Messina also confers doctors' degrees in law or medicine. There are also four lycea, Salerno, Catanzaro, Aquila, and Bari, which confer the minor degrees, but not the laurea.

The secondary instruction is supplied by twelve royal colleges and thirty-three secondary schools in the continental provinces, and by twenty-one colleges in Sicily. For the female education there are two public establishments, *educandati*, at Naples, and one at Palermo. The rest is supplied by the convents.

For the elementary, or primary instruction, there is, or ought to be, by law, in every commune of the Continental States, a boys' school for reading, writing, arithmetic, and the catechism. In Sicily there is yet no general system for

the same object : nor is there any general public system of female elementary education in either division of the kingdom.

By comparing the state of secondary instruction in the kingdom of the two Sicilies with that of the same instruction in the Sardinian monarchy and in the Lombardo-Venetian kingdom, we perceive that the proportion of establishments of this class to the population is, in the Sardinian States, one for every 15,000 inhabitants ; in the Lombardo-Venetian kingdom, one for every 39,000 ; while in the kingdom of the two Sicilies the proportion is, for the continental territories, one for every 129,000 inhabitants ; and in Sicily, one for every 80,000. This may serve as a test of the state of instruction among the higher and middle classes in each of the three kingdoms. It is remarkable that the proportion should be much more favourable in Sicily than in Naples, which may perhaps be accounted for by the political institutions which the Sicilians always enjoyed until lately ; such as their parliaments, composed of three estates, baronial, ecclesiastical, and the representatives of the towns ; and their municipalities, which gave a stimulus to instruction in the higher, and in a part of the middle classes,—a stimulus of which the kingdom of Naples has been deprived for ages past. At the same time the feudal system, which was abolished hardly a quarter of a century ago both in Naples and in Sicily, tended to keep the lower classes in both countries in a state of ignorance and degradation, which may account for the deficiency in elementary instruction, as compared with North Italy, and especially Lombardy. The state of female instruction, both high and low, is also more inferior in the kingdom of the two Sicilies than in any other Italian country, the Papal State not excepted ; and the difference resulting from this is apparent to those who are at all acquainted with the society of both countries. The general result then stands thus : for the secondary or collegiate education of the higher and middle classes, the Sardinian Continental States stand highest, next come Lombardy and Venice, then the Papal State, the kingdom of the two Sicilies, and the island of Sardinia last of all. For elementary education of the lower classes, Lombardy stands by far the highest ; next come the Sardinian States, including the island, then the Papal State, and the two Sicilies last. With regard to the number of those who receive university education, the Papal State stands highest ; but the university education received at Pavia is the best in quality.

Of Tuscany a full account has been given in No. III. of

this Journal. We may add, that since 1830 much has been done to forward elementary education among the people, although there is yet no general system established. In the towns there are very good gratuitous schools for primary education. Lancasterian schools have been established in various parts of the country. The good Fathers Scolopj, who all over Italy stand foremost in their exertions for educating the people, have lately adopted the system of mutual instruction in some of their classes. Holiday schools (we cannot call them Sunday schools, for in Catholic countries there are many more holidays besides Sundays) begin also to be established, through the exertions of philanthropic individuals. The meritorious Abate Lambraschini, mentioned already in a former article, has established one at Figline in the Valdarno. But elementary education in Tuscany is still in a much inferior state to that of Lombardy.

Of the other three minor States of Italy, the duchy of Parma, with a population of 454,000, has two superior schools, one at Parma and the other at Piacenza, in lieu of the University of Parma, which was suppressed in 1831. The superior school of Parma has a complete course of medicine and surgery, besides philosophy and theology, with twenty-five professors. It is frequented by about 400 students, and has a library of 90,000 volumes. The school of Piacenza has a complete course of law, with thirteen professors: it is attended by about 200 students.

The secondary instruction is given in eight secondary schools, frequented by 530 pupils, besides two colleges for boarders; one at Parma, under the direction of the Benedictines, with forty-eight boarders; and the College Alberoni at Piacenza, founded by the famous cardinal of that name, with fifty-four boarders, under the direction of the Fathers of the Missions.

There are four houses of education for females, three of which are under the direction of religious congregations, having altogether ninety-four boarders.

The elementary instruction is given in 110 communal schools, frequented by 3,930 boys, besides 70 licensed private schools, attended by 1,400 boys; and nine more primary schools, in seminaries, colleges, and charitable houses, which teach 320 boys. One-fourth of the communes are still without elementary schools. There are no regular elementary communal schools yet established for females; but there are several schools in various convents and hospices, besides private schools, in all about 184, frequented by about 4,000 girls. The children instructed are therefore to the

population as one in forty-seven, while in the neighbouring Lombardy it is one in twelve.

The duchy of Modena and Massa, with a population of 350,000, has, instead of the university lately suppressed, four schools of law, one of medicine, and one lyceum. The number of students is not stated.

The secondary instruction is given in three schools of philosophy and five colleges for boarders, two of which are under the direction of the Jesuits. There are five houses of education for females.

For elementary education there are twelve town schools for boys, mostly under the direction of the Fathers of San Filippo Neri, and about as many schools for girls under the direction of various nuns. The towns are well supplied with elementary schools, but not the rural districts. In general, education in the duchy of Modena is in the hands of the monastic clergy, more than in any other Italian state.

The duchy of Lucca, with 150,000 inhabitants, has a lyceum with twenty-eight professors, with a complete academical course of studies, frequented by 180 students; a college with sixty boarders; sixteen Latin schools, attended by 427 pupils; and 102 elementary schools, one-third of which are gratuitous, attended by 2310 boys. There are two superior houses of education for females, besides a charitable foundation with 450 boarders. In the country districts many of the parish priests keep elementary schools; but still elementary education is far from being in a flourishing state in the Duchy of Lucca.

FEMALE EDUCATION.

THE rights of women, as they are termed, is a subject which has been much discussed and has led to some evil, since many of the arguments employed have created a false ambition in female minds, rendered them discontented with their true position in society, and confounded the boundaries which separate their province from that of the male. What these rights are is seldom really understood; they have been exaggerated by some and depreciated by others; one party, by endeavouring to force women into an unnatural position in society, which it is impossible for them to maintain, have contributed to confirm the opinion that females are incapable of great intellectual acquirements; the other party, by confining them to a life of bodily and mental drudgery, have also encouraged the belief that they are incapable of

rising above their present condition. Both views of what ought to be the situation of women in the world are erroneous. Females are neither adapted wholly to command, nor entirely to serve; they also are and must be, from physical causes alone, in a different position from men; but this implies no weakness, no deficiency of understanding or energy, nor does it follow, because their position is different from that of men, that it is one without importance or influence in society.

We shall endeavour to show that the meaning of the term, "*the rights of women*," is reducible to the following simple truth—they are derived from the performance of their so-called duties; and in order that these duties may be understood and fulfilled, their education must be conducted accordingly.

The physical formation of females is in many respects wholly distinct from that of the males; why, then, may not the intellectual character be in many respects equally distinct also?

Women are adapted by nature to regulate the (apparently) minor affairs of life; *details* fall under their direction; these necessarily demand a training different from that which enables men to contend with and overcome the difficulties which they encounter in the world. The qualities which render a woman amiable, would often make a man contemptible; those faculties which often lead him to eminence would unsex her. When a woman undertakes a task which requires masculine intellect and masculine experience, however she may advance beyond her own sex, her success can only be comparative; she is trammelled by the limits which the laws of nature and of society have imposed; and whatever praise may be awarded her, it is qualified by some such remark as the following,—‘That it is extremely well for a woman.’

It may be urged, that such an observation could only spring from a jealous guardian of the supposed superiority of the other sex; but such an assertion is disproved by the fact, that no such judgment awaits a female who attempts nothing which a woman cannot compass: on the contrary, she gains all that her utmost ambition could demand in the approbation of the wise and good. The question of the comparative value of the intellect of the sexes does not regard its *quantity*, but its *quality*: the weight is the same; they are of equal worth; but their nature is to a great extent different, and, consequently, their training and employ-

ment must be different also. Education implies the means by which individuals are prepared to fulfil the duties of any situation in life in which they may hereafter be placed. It, therefore, proposes an end, and should use the means best suited to that end. The final destination of a pupil is at present most frequently decided by chance or opportunity, rather than by the nature of his capacity. The most perfect education would be that which, first deciding upon the prominent faculties of a child at the earliest age at which that can be done, should select a profession in which those faculties would be best called into exercise; and the education would accordingly be directed to the development of the faculties which are hereafter to be chiefly employed. We are here speaking of intellectual education: the moral culture must be in all cases the same.

The destination of females in life is much more easily foreseen than that of the other sex: women above a certain rank are seldom required to earn their living, and even where this is the case, the modes in which it can be done are few: whereas the professions which men pursue are numerous.

It is generally to be presumed that women will become wives and mothers; that they will be required to regulate a household, to superintend the early education of their children, to become the companions, the assistants of husbands, fathers, brothers and sons—the guides and example of daughters. They will be called upon to sympathize with the afflicted, to rejoice with the happy, to cheer the mourner, to check the violent, to stimulate the indolent, to rouse the depressed, to comfort the aged, and to rear the helpless—they must, therefore, learn to bear and forbear, to yield, to submit, to guide, and to command.

If this be true, it is no less certain that the habit of self-control is the first step to the attainment of these necessary virtues. Females must be taught from their earliest childhood, that they will be required to live for others, rather than for themselves; that their best happiness will consist in ministering to the happiness of those around them.

The much-talked-of *rights of woman* will be found to arise, as we have already remarked, from a cheerful performance of the duties assigned to her by nature; and her value in the scale of society, her influence and importance, will rise exactly in proportion to her fulfilment of those duties. A judicious education, then, will make these duties the source

of pleasures ; and when this is done, virtue and happiness will be inseparably allied, and the great end of life accomplished.

The absence of all right motives, and the substitution of what are termed 'accomplishments' for mental culture, are the great defects in the present system of female education. It is wholly overlooked that all excellence beyond mere mechanical power must arise from *mind*, and that accomplishments have no value without intellectual acquirements. Thus, those who desire to see their daughters highly accomplished (which is unfortunately too often considered the sole object of female education) do not perceive that this can only be obtained by a general cultivation of the understanding. Another evil of the system is, that whatever may be their capacity, or future prospects, all girls of a certain class in life are taught music, drawing, dancing and languages. It matters not whether nature has forbidden the attempt in a want of ear or eye, or by any other deficiency. 'My daughter must do every thing,' is the decision of an ambitious but injudicious mother ; who, being herself ignorant of the real value of what she desires, both over-estimates the worth, and underrates the difficulties, of what she would obtain. The motives to exertion which such a parent urges upon her child, are those most calculated to excite evil passions,—the admiration of the world, elevation in society by means of matrimony, or a distinction derived from a display which will not bear the test of criticism, or which fades in a moment before the talents of some more gifted rival.

Such a course of education necessarily produces vanity, envy and artifice. The gratification of mistaken ambition, and mere self-regard, take the place of all other motives, and a false stimulus to industry is employed in preference to moral incitements to exertion. The consequences are seen in the soured temper and selfish uncharitableness which follow want of success ; the disappointment which ensues when the object gained is found to be insufficient for happiness, or in the neglect of those accomplishments which, being valued only in proportion to the false value set upon them, are laid aside as worthless, as soon as the prize is won or lost.

It may be urged that accomplishments are so universally sought, in order to enable a female to enliven and embellish domestic life, and to adorn society. They are undoubtedly one means, but not the only means, by which this may be effected. Even the power of applying ornamental attainments to the purpose of giving pleasure will depend more upon the proper cultivation of the understanding, than upon

mere mechanical excellence as a musician or as an artist. Our females are unfortunately generally educated solely with a view to win a husband, but they are rarely taught how to become good wives. The possession of what are termed accomplishments is not enough to give them that power over men which they ought to have: men require more than mere amusement in their companions for life; and if no other motives have influenced their choice of a wife, they will soon discover that the world offers them higher gratifications than their own drawing-rooms.

In order to arrive at a just estimate of the value of accomplishments, and the propriety of allowing them to form so large a portion of female education, we must consider the station of the person to be educated, her probable destination in life, and the utility of the acquirements when the pupil has possessed, or is supposed to have possessed, herself of them. And for this purpose we adopt the following division,—those who will be required to employ their talents for their support; those belonging to the middling classes who are not under this necessity; and those who belong to the wealthy part of the nation.

We will begin with the first division. Persons of limited income, whether derived from trade or other sources, often educate their daughters with a view to their becoming governesses, under the idea that such a course will best advance them in life. It is generally expected, and supposed, that a governess should teach, or at least be able to superintend, *every* branch of instruction, and it is consequently necessary that she should learn every thing. As soon, therefore, as she can read and write, she is placed upon a music-stool, and devotes from one to three hours a day to the practice of the pianoforte, the harp, and singing. A French master is also engaged, and, after the lapse of two or three years, probably a dancing and an Italian master are added. The parents, being themselves generally ignorant of all these arts and languages, take the qualifications of the instructor upon trust; and the expense being an important consideration, when a school is chosen, it is most commonly one which gives the greatest apparent quantity of instruction for the least money. The fact that their daughter *is* learning French, Italian, music, drawing and dancing, satisfies the parents; they do not inquire how and in what degree the information on all these matters is obtained, nor how the moral and mental education proceeds. They hear a succession of notes produced from an instrument or the voice; they see a number of lines, forming what is said to

be a landscape, a head, or a flower ; and they hear certain (to them) unintelligible sounds, which they are given to understand is speaking a foreign language. They have no means of ascertaining the real or comparative value of their daughters' acquirements, and their very ignorance upon such topics blinds them upon other points on which they would generally be competent judges ; such as the temper, reason, self-control, the judgment, and the amount of useful and practical information which persons in their station most especially require. The characters and capabilities of the several teachers are never ascertained, their influence over their pupils, never considered ; and the pupils, though educated expressly to instruct others, are not taught how this object may best be effected. They are never instructed to consider the nature of those young minds which they are hereafter to direct ; and if they eventually arrive at any proficiency in the accomplishments to which their lives have been devoted, they are not even taught the best means of communicating the mere mechanism of their art to others. It may be well, though perhaps it is scarcely necessary, to point out the results of a system such as we have described : the description is derived from reality, and not from imagination.

First, there is a total unfitness for the very situation intended by the parents, and this happens because the end has not been properly estimated, nor *means* adopted to secure it ; a deficiency in the knowledge and practice of morals, more or less fatal according to natural temperament or disposition ; a distaste for those plain and simple duties which all situations demand, but which are more called for in the lower than in the higher ranks of society ; a contempt for relatives or early acquaintances who have none of that accomplishment which has been held up as the one thing desirable ; and a consequent chilling of the natural affections. These are the general effects of the system which we have described, and they are not exaggerated.

We do not desire to limit any branches of education to those who possess the adventitious circumstances of birth and fortune. But different stations certainly demand different training. The attainments of women, whatever they may be, rarely force them from their sphere in society (we allude to private life), and their ambition should be limited to the performance of the duties to which they are born in the best possible way, and their education adapted to these ends.

The early education of children mostly falls under the

direction of females, and this task requires few or none of the ornamental arts of life ; it calls for the exercise of a sound judgment, calm temper, steady perseverance, unrelexed energy, warm affection, and subdued sensibility, combined with a simplicity of taste and feeling, which can enter into the thoughts, actions, and dispositions of childhood. The cultivation of these qualities, then, should be the aim of those whose position in life obliges them to educate their daughters for the situation of instructors. Such a course would be attended with less expense ; it would better provide against the chances of poverty, and secure them from the degradation which attends ambition when unaccompanied by true elevation of mind, and well-formed habits. A person, so educated, would rise merely from the force of her superior character ; and she would not despise those whose honest ambition had made her what she was, nor would she be unfitted to fulfil her duties in the same sphere with them, pleasantly and advantageously. Her children would be benefited by her experience, and thus future generations would increase in that moral and mental strength which can alone confer happiness and honour. If the education of females be considered merely as a lucrative speculation, that which costs the least, and realizes the most, proves itself to be the best. The more wealthy classes, who are generally sensible of the importance of a good education, need persons who can be trusted with the early management of their children, and they daily feel and lament the small number of those who are really fitted for the task. Those, then, who are possessed of judgment, temper, and practical knowledge, will be more sought and better rewarded than the mere musician, artist, and linguist. We do not mean to exclude these arts from education, but we protest against their cultivation to the total neglect of all the higher qualities of the mind. In these a female is peculiarly formed to excel. Their importance and utility will hardly be denied, although they have hitherto been so much undervalued, that they have given place to those ornaments of life which can only be really admirable when judiciously applied to enrich and embellish it. We do not desire to obstruct the intellectual advancement of women ; but, on the contrary, to encourage it : it *is* the intellect which we wish to see cultivated. Nor do we deny that the wish to advance our children in life, in a proper sense of the term, is both a laudable and a necessary ambition : without it there would be no progression in society ; but the intention is not fulfilled unless rational means are pursued.

The term, a good education, is much talked of, but little understood. No education is good which does not confer moral habits and intellectual strength, with the power of practically using and applying whatever has been learned. The acquirements must also be of a kind to suit the probable situation of the party. All mechanical trades have their appropriate tools; it would be absurd to give the carpenter those proper to a blacksmith, or to put the shuttle of a weaver into the hands of a shoemaker. It is equally foolish to bestow upon a girl whose place in society most especially calls for the exercise of the domestic duties, an education which would better fit her for public life. It is vain to imagine that what is called accomplishment will alone enable a female to advance her rank, even if that should be considered as the great object of her life. Birth, fortune, and the conventional manners which belong to the wealthiest classes must still be wanting, and the lack of these will generally be a bar to the desired elevation.

We are ready to admit that there have been, and always will be exceptions, but these very exceptions are notorious from their rare occurrence, and mislead many parents who are guided by their hopes rather than by their reason. But as in every thing else, if the education of females be guided by the imagination, by the possibility of what *may be*, rather than by reason, and by the probability of what *will be*, the event must be disappointment. And when this disappointment has arrived, when the hopes of parent and daughter have all proved fallacious, those accomplishments which have usurped the place of higher acquirements lose their charm, and are despised and forgotten; their possessor sinks into a weak, foolish woman, feeding her sterile mind upon the trash of circulating libraries, her temper on idle scandal, and on the faults and foibles of her acquaintance; and should she become a wife and a mother, she will be found ignorant of all things necessary to the happiness and comfort of her husband, the welfare of her children, and incapable of all useful exertion.

In the middling classes of life, education is perhaps, generally speaking, more wisely conducted. The prevailing fault, as in the system we have already described, is a mistaken ambition on the part of the parent, through which false motives are given to the pupil. Matrimony is the object which is to be attained: the cunning perhaps conceal or disguise their views; the honest proclaim them. Sons are admonished to marry none who cannot bring with them wealth and good connexions; to beware of the wiles of

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mothers, and the blandishments of daughters ; while their sisters are instructed to practise the very arts against which the brothers are so anxiously cautioned, and to make it their great aim to marry well, that is to say, to strive for an alliance with riches and rank. If the end be at all a good one, it would be more easily obtained by a better system of education. When a woman is fitted to adorn a high station, and to employ wealth wisely, she will be more likely to obtain them. What do parents seek when they desire to see their daughters married ? Independence, affluence, protection, and the position in society which married women assume over the single, and as a consequence of all these—happiness ? Now happiness is not a consequence of all these, but of the qualities which constitute a good wife ; and the same qualities would confer happiness upon an unmarried woman, since they would be the result of virtuous principles and moral habits.

Ambition, when misdirected, must be fatal to the happiness of women, especially in the middle class of life : they cannot contend for the great places of the world ; and if such be the end of their education, however excellent in all other points that education may have been, disappointment will ensue. If the only object proposed to a woman be marriage, and she remain single, the end not being obtained, what other object has she to turn to ? If her ambition has been directed to a union with rank, wealth, or great talent, and if, when all these have slipped from her grasp, she connects herself in despair with inferior station, poverty, ignorance, or folly—she will despise both herself and him whom she has promised to love—she will have sinned against truth, and, having forfeited self-respect, will be indifferent to the respect of those around her.

On the contrary, when a woman has been taught that her highest ambition must be limited to the quiet and unostentatious fulfilment of the duties which will inevitably fall to her lot, whether it be high or low,—to the acquirement of those virtues, the cultivation of those talents, which will embellish her own existence, and lighten the toil or charm the leisure of others ; whatever may be the event, her ambition cannot be blighted, for such qualities must be always called into exercise : they are confined to no station, and will be valued, loved, and admired in every relation of life.

Intellectual acquirements and the graces of accomplishment are more called for in this class than in the former ; for it must be remembered, that the women of the middling ranks, not being obliged to contribute to their own maintenance,

nor compelled to devote much of their time to mere domestic employments, will be called upon for greater mental exertion. They will move in a sphere where intellect is daily asserting its rights, and where it is working those great but gradual changes to which women must contribute, and which they will advance surely, but modestly, accordingly as they are prepared for the work.

The education of the daughters of the richest people ought to be attended with less difficulty, because their guardians can command all that will procure it. Here there need be no calculations upon possible pecuniary difficulties, no speculations upon the future. There is, too, a wider field for an honourable ambition: the wives and mothers of nobles* and statesmen ought to be endowed with enlarged views and liberal feelings. If they would preserve the eminence which time and custom have given them, they must advance with the general progress, and they must be taught that the power which birth and wealth confer can only be retained by intellectual and moral excellence. Let the distinction which those called the great so covet, be derived from real superiority, not from the artificial distinctions of title, or modes of life. The women of the aristocracy have always had much in their power; their sphere is the highest; they have not to struggle for conventional elevation; they have only to adorn their rank with the acquirements and the virtues that are proper to a well-educated woman. Yet let their instructors remember that they are liable to the same errors, and need the same moral government, as the rest of the sex. The leading principles of education must therefore be the same; there will be the same necessity, perhaps a greater, for self-control; indeed, those who are especially called upon to rule must be early taught to understand and practise the difficult art of self-government. It is indeed evident, that while the moral education must be more rigidly observed, in consequence of the temptations to which the very high and the very low are equally exposed; so must that enlargement of the intellect be cultivated, which will raise the possessor above the trivial employments, the pernicious idleness, and the contemptible intrigues, in which those who are termed the great too often seek their pleasures.

In order, then, to direct all female education right, there are three points to be considered:—the general temperament of the sex, and next the individual character; the general nature of their intellect, and the nature of the individual intellect; and, finally, the probable destination of the individual educated.

On Female Education.

Women generally possess an acuteness of sensibility, and a liveliness of imagination, which render them peculiarly susceptible to impressions, but often prevent those impressions from being either deep or lasting; this has given rise to a caprice and versatility which are proverbial. This excess of feeling and imagination produces two apparent contradictions in the female character,—a tendency to be easily diverted from any line of conduct, and a disposition to prejudice. Our faculties, however they may be classed, are all good in themselves, and are bad only in their excess. Thus, the sensibility of women produces those sentiments of tenderness and compassion which fit them for the various offices which nature has assigned to them; their lively imagination leads them to embellish the monotony of their existence by all those harmless illusions which give a value and a charm to their slightest duties and employments. But where this sensibility is too much indulged, it begets an overwrought excitability, which is content to feel rather than to act; and this, united with unrestrained imagination, magnifies trifles into evils, inconveniences into miseries; the mind sinks under supposed suffering, and converts the realities of existence into an imagined succession of fictitious pains and pleasures. In this state of mind, mere ideas are assumed as practical truths; opinions which are the growth of a sickly intellect become prejudices which can neither be dispelled, nor contradicted by the force of reason or experience. Thus a woman becomes a mere dreamer, or only acts from the impulse of feeling; no importance is attached to the necessary details of her life, while an undue value is given to its trifles; exertion is palsied or misapplied, and conduct is controlled by external and accidental circumstances, rather than by settled principles; while the reasoning powers are perverted or subdued for want of exercise. Where reason is wanting, judgment cannot act, and thus a woman becomes the wayward, capricious, irrational, and frivolous being, which it is but too much the custom to represent her. She is not, however, adapted to be merely a useless or mischievous member of society any more than man, although she becomes so by misapplication of her powers. Her duties are as numerous as those of the other sex, her influence as great, indeed, we believe greater; for if the conveying of the first rudiments of morals to the young, and the enforcing them by example, be her duty, and if upon the attainment of virtuous habits depends the future goodness of a rising generation, surely the importance of woman in society cannot be denied.

By importance we do not mean any overbearing superiority or assumption of influence; the strict performance of the task assigned to her demands far different qualities—gentle firmness, patience, tenderness, and quiet but steady devotion to the great object of her life.

It is, therefore, necessary to inspire women early with a just sense of their true position in society, and to show them that their future respectability and worth will depend upon the practice of the virtues we have pointed out rather than upon the short-lived charms of beauty and youth, or the advantages which mere accomplishments confer.

We are greatly governed by feelings, and some of these require subjection, others encouragement. Moderation in their exercise is the point to be insisted on. Excess of benevolence produces thoughtless profusion; excess of maternal affection leads to foolish and pernicious indulgence; and excess of sensibility to quickness of temper, defect of judgment, and many more fatal errors; but without sensibility there will be no natural affections, no admiration of the great and beautiful, and consequently no excitement to exertion. As the feelings prompt to action, so must they be guided and regulated by the reason.

We have indicated some of the errors induced by an over-excited sensibility acting upon a lively imagination; these can only be counteracted by strengthening the reason. But a deficiency in the sentiments and the imagination lead to want of mental energy and to dulness in the natural affections. When this occurs, the feelings and the imagination must be cultivated and stimulated, and this may best be effected by placing the pupil in situations where her sensibility will be excited; where she will be called upon to act in the defence, protection, or assistance of others; where she will be made to feel herself of value, and capable of contributing to the welfare of her fellow-creatures.

Truth, as in every thing, should here also be the basis of education, but to a mind so constituted it may be presented with the embellishments of language, poetry, and art. Fiction which has a moral tendency may be judiciously mingled with graver studies to quicken the powers of the imagination.

On the contrary, where sensibility and imagination prevail to excess, truth only should be the intellectual food; the mind should be accustomed to separate the probable from the real; it should be taught to look upon the miseries of the world rather than the fancied woes of poets, or the imagined sufferings of heroes and heroines; the excited feelings should expand themselves in action: constant healthy employment

should be found for the mind, and it will then cease to waste its energies upon fictitious or exaggerated distress.

Those who have been accustomed to observe the growth of character in children, will know that these reflections, though they may appear to be trite, are not practically carried into effect : they will know also how important it is to attend to the temperament of children, and what misfortunes often follow from allowing their character to be formed without due guidance and restraint.

Bodily and mental indolence, to which females are prone both from nature and education, ought to be vigorously contended against—health of mind and body can only be ensured by action ; they are so intimately connected that they mutually injure or assist each other. And here we may advise mothers upon the great importance of attending to the dress of their daughters. Entire freedom from bodily restraint is indispensable. Boys enjoy it—why should not girls be allowed the same advantages ? Tight stays, tight shoes, back-boards, braces and stocks, those inhuman inventions of a barbarous age, limit and distort the natural movements of the body, and sympathetically cramp the healthy operations of the mind. Such restraints are supposed to give elegance of carriage and perfection of form, while in fact they only produce deformity. The contracted waist, constrained movements and helpless limbs, which result from tight-lacing, are no more consistent with grace than the hectic bloom on the transparent skin of consumption with real beauty.

The occupations of women being mostly sedentary, require to be counteracted by exercise. Females, from physical causes, frequently find walking painful, and shelter themselves under some excuse to avoid this most healthful of all recreations. They should, therefore, be early taught that attention to their personal health* is of equal importance with mental culture, and that in truth the mind can neither work wisely nor usefully unless it be supported by bodily health ; and hence the taking regular exercise is among their positive duties. The constitutions of men often sink under mental exertion ; it is however probable that in such cases the evil might have been prevented, and the intellectual strength have remained equally great, or greater, by attention to exercise. Among females it is generally the case that a sickly mind accompanies a sickly constitution ; it is also true that proper exercise and attendance to the preservation of health might prevent both evils.

Industry often requires less to be inculcated than to be

* See the review of Dr. Combe's work in this number : the remarks in it apply as much to one sex as the other.

directed : those who watch children attentively find that they are incessantly occupied in doing something. It is, therefore, only necessary to provide rational means of occupation as the child grows in years and understanding. With females this is comparatively an easy task, for many of their employments are only recreations ; we may instance needlework, which has so many useful and elegant varieties, knitting, netting, and other things of the same nature. A practical knowledge of these is one of the female duties, for although a woman may be in a situation which places her above the necessity of herself performing the task of a sempstress, yet no situation can render it unnecessary for her to know how it should be executed ; and if it be among the proprieties of a woman to be dressed elegantly, and in good taste, it is undoubtedly her business to know how it may best be done.

In her own family a girl may easily be habituated to the practice of domestic duties, beginning with the simplest and going on to the more difficult, without trespassing on other parts of education. She may also learn the attention and care which will at all periods of her life be due from herself to others, by being allowed to watch over the younger, and assist in providing for and contributing to the comforts and pleasures of the elder members of the family. An appeal will thus be made to all the best feelings and affections ; pleasure will arise from the consciousness of being useful, and thus the reward and stimulus to exertion will be happily united.

Vanity has long been termed the besetting sin of women ; we merely remark that this notion is found to exist, though there is no more truth in it than if vanity were said to be the besetting sin of men. Vanity is mainly the result of education. The *admiration* of the foolish many, rather than the *approbation* of the wise few, is generally held out as the reward of exertion, and applied as a stimulus to industry, instead of that peaceful approval of a good conscience, accompanied by the smiles of the loving and the loved, which ought to be the aim of a pure and innocent heart.

The vanity which springs from the possession of personal charms, and which, coupled with intellectual imbecility and moral weakness, is so often an accompaniment of beauty, arises from a mistaken notion of the value of the gifts of nature. It is impossible to deny their power, it is absurd either to overrate or underrate their worth. If we underrate their value, with the view of guarding against the evils which result from overrating them, the possessor will discover the fraud, will estimate them unfairly, and will fall into the very errors from which her friends have sought to guard her.

She will find that beauty commands universal admiration, that it often maintains a pre-eminence over all other qualities. The *real* truth upon this point should not be concealed: it would be just as unwise to teach a child that her beauty has no value, as to make her believe that it is of all things most valuable. The former fault is, however, not often committed by parents.

We would recommend every parent whose child possesses the advantages of personal beauty (for an advantage it undoubtedly is when wisely used), to teach her to estimate it at its real worth; to show her that it is only valuable when it is accompanied by virtue and good sense; that it is her duty to preserve it, and that she may do so without allowing it to engross any undue share of attention or time; that it will call forth admiration, which need neither excite surprise nor vanity, since she has done nothing towards its creation, and she can do but little towards retaining it; that it is often short-lived and must depart with youth; but that the qualities of mind by which its charms are enhanced will endure. We cannot believe that a beautiful woman so prepared, whose moral and intellectual cultivation has been attended to, will be less virtuous, less informed, less pleasing, or more vain than the ugly and plain-featured of her sex.

Another fault in female character is the facility with which attachments and friendships are often formed without reference to the worth of the individual. The error is unfortunately looked upon as a virtuous failing, whereas it is but a proof of weakness or obstinacy. If the affection arises neither from gratitude nor esteem, can it be founded on reason or true affection? If it lasts, the continuance of it proceeds from an indolence of mind, which is content to trust rather than enquire, and which shrinks from the trouble of deceiving itself; or from that obstinacy of purpose which is generally allied to defective reason.

The reverse of this fault is caprice, and this alike proceeds from want of reason. Thoughts, feelings, or actions, which spring from impulse rather than reflection, can never be always right or lasting; the conduct of persons so influenced cannot be foreseen or calculated upon; they *may* do right, they *may* do wrong; and thence the contradictions, the mixture of good and evil, which the lives of persons guided only by impulse exhibit.

We have endeavoured to point out what appear to us some of the most striking defects in female character as we now observe it. In the middle classes women are seldom brought into situations where their vices or follies are of a very glaring

kind: they are happily exempt from many of the temptations and evils incident to the two extremes of society. Their faults are rather those of omission than commission: they most require some stimulus to bodily and intellectual activity, and such a moral education as will teach them to make the best use of their favourable position in society.

We now proceed to speak more particularly of the means by which a woman may be made what we would wish to see her. In our thirteenth Number, page 67, we pointed out the importance of parental influence, example, and superintendence, the practice of good habits, and the active employment of the faculties. We must also refer the reader to the article on early education, No. XIV, where we more especially insisted upon the duties of the mother, the necessity of her watchfulness over the first dawnings of reason, and upon her power to check error and inculcate truth.

One of the most important points for a woman, as already observed, is to acquire a command of temper. Trifles frequently irritate and annoy more than greater evils, and it is against the failings of temper consequent upon these trifles that women have most to contend. "And keep her temper e'en though china fall," is a ludicrous, but a true picture of her little trials; for we must repeat, that it is the small, and not the great, events of life to which she will most frequently have to submit, and which she must regulate. The happiest and the best wives and mothers must plead guilty to moments of irritation, caused by those whom they most respect and love, under which their temper has failed; and they must admit that this failure to command the temper often produces evil which would not have ensued had the provocation been mildly received, and passed by unheeded or unresented.

The accustoming of girls to an early and gradual participation in the duties which will hereafter be required of them, cannot fail to train them to bear these trials of temper. For instance, the instructing of a younger brother or sister, or docility to an elder, call for the same patience, gentleness and submission which will be often required in a wife and mother. Morality only exists when it is habitual, and to make it so, precepts must be given, with the opportunity to practise them.

The cultivation of the intellect, like the formation of moral character, will demand treatment suited to its peculiar capacity. We need hardly dwell upon the elements of education, but we would insist upon the more complete attainment of practical arithmetic, which is not only valuable in itself, but in its effects upon the character. Every woman should be sufficiently an arithmetician to regulate and account

for the expenses of her household, and be prepared to understand, should she ever require it, (and what woman when in an unprotected state does not?) the leading points in all business and money transactions.

Next we would advise that the understanding should be fed upon the plain food of standard English literature, that it should be strengthened by the experience and knowledge of human character to be derived from the history of mankind, and that it should receive exact and careful instruction, instead of the vague notions, now often picked up at hazard, on the operations of the human mind, and the nature of our moral duties.

The great end of education being to fit a woman to be the companion of a man of sense and information, to enable her to conduct the early training of her children, and subsequently to judge of the nature of their higher attainments, her own course of study should all tend to these objects. General advice can, however, alone be offered, because all systems must be modified by circumstances, and cannot be acted upon without reference to them. But women err when they allow a love of literature to grow into a love of being learned. Book-learned men are often helpless and incapable of practical wisdom; and women being mostly called upon for active utility, are rendered even more helpless than the male sex by mere book-knowledge. But we would encourage a fondness for reading which would enable a woman, whatever be her household tasks, to keep pace with the best works of the age, for how else can she escape prejudice, or how prepare herself and her children to maintain their true place in society?

We would also impress upon females the importance of avoiding desultory reading; the mind gets no benefit from such exercise, and since women bestow but a comparatively small portion of their time on literature, that portion should be employed in comprehending and examining thoroughly the subject before them; they should be accustomed to reflect on what they read, to study some books thoroughly instead of skimming many, and thus the understanding will be cultivated, while the memory is stored with useful facts and pleasing images.

As to accomplishments, we must observe that we use this term, rather because it is used, than because we approve of it. The notion vulgarly attached to the term 'accomplishments' is that 'of something not exactly useful, but required by the usages of society.' We understand by it certain kinds of knowledge, which, when the circumstances of time, pecuniary means, and natural talents render it practicable, should

be superadded to that sound preliminary education which is necessary for all.

If it be a matter of dispute whether the study of the dead languages be so necessary in the education of boys as it has hitherto been considered, it can hardly be doubted that it is wholly unnecessary in that of girls. It is universally admitted that it is a study requiring much time; and when carried sufficiently far (and if the thing is not *really* learned, why should the attempt be made at all?) the nature of a great part of the literature renders it unfit for female perusal. Any remarks upon the propriety of such studies are therefore useless here: if some females pursue them, the number who can ever do it with success is too small to affect our general conclusions.

A knowledge of one or more modern tongues is desirable, but they should be *really* learned. Understanding a language not only implies the power of speaking and writing it grammatically, and with correct accent, but also general information on the literature of the nation to which it belongs. A superficial knowledge of a foreign tongue is altogether useless, and the mere power of reading a French, Italian, or German book by means of a dictionary, or occasionally skipping the hard words, without any real understanding of the spirit of the language, the peculiarities of idiom, and the national character as displayed in the best works, will be of little value. One language thoroughly acquired will be worth more than three partially learned, and we therefore urge upon parents and instructors to limit their ambition to the real quality rather than to the apparent quantity of such acquirements. French is now so universally understood that it serves as the medium of conversation among all European nations; this should be the first, and where situation prohibits greater acquirement, the only language taught; circumstances and taste must decide upon any further attainments of this kind.

Music is, perhaps, the most desirable accomplishment that a female can possess, and the one in which she is most likely to excel. It is altogether a domestic employment, and may form either a recreation, or a study; it will confer either solitary or social pleasure, and may be made an innocent incitement to virtuous ambition, and a rational source of delight. It calls for the exercise of many of the intellectual faculties, and while it addresses itself more especially to the sensibility and the imagination, it also demands the exertion of the moral habits of industry and patience. But with all these recommendations, the organic formation of the pupil must dictate the propriety of making music a study; it is worse than folly to pursue it unless nature has given the means; the

time and application that are in such cases uselessly bestowed, would, if wisely directed, produce valuable results in some other way.

We shall not advocate any particular system of learning to play upon the pianoforte, &c., we desire to direct attention to general principles. Music is, undoubtedly, a means of personal display, and of exciting admiration. But the desire to excel should spring from a purer feeling than the mere anxiety to attract : the delight of charming a domestic circle, of satisfying the critical and accomplished ear of a loved and valued friend ; the more selfish happiness which is derived from the creation of sweet sounds, and the expression of intense and beautiful feelings by their means, are the true objects of the art. A certain amount of excellence in the present advanced state of the art is indispensable ; but this term by no means implies great mechanical skill, mere rapidity of execution, or power of hand. It rather implies a just appreciation of the intentions of the composer, a perfect understanding of the sentiments intended to be conveyed, with a capability of performing what the mind has comprehended or imagined. We seldom care to read a work which we neither feel nor understand ; why then are we content to play through a composition which conveys to us no ideas ? Music is a language ; the notes are the letters, which in combination produce words, phrases, and sentences ; the different movements are ideas, which may be pathetic, melancholy, gentle, animated, or mirthful. If the performer can only pronounce the letters ; if he cannot read, understand, and feel the meaning of the combinations, he is ignorant of his art. It matters not how simple be their arrangement, how few the expressions ; it is better to hear one sentence well delivered, than a thousand unconnected words fluently articulated.

It follows then that the musical talent cannot be perfect without the adjunct of mind ; and that excellence will depend upon mental, as much as on mechanical culture. It may be asserted that many celebrated musical professors, (vocalists especially,) are notoriously ignorant and weak-minded ; but while we admit this, we insist that their performance gives proof of their intellectual deficiency, and so far falls short of obtaining complete approbation.

The superiority of mind over mere mechanical attainment is always evident, and will show itself in the more confined range of the amateur, as well as in the professional performer. Instrumental excellence is more easily acquired, and is more general than great vocal skill, which is undoubtedly the highest department of the art. Nature has affixed limits to the latter,

a voice being the first and greatest requisite. But here again we must insist upon the importance of previous mental cultivation. Singing is in its commencement purely imitative; good taste must direct the choice of a model; quick, acute, and delicate perceptions are required to seize upon the nice distinctions which constitute expression; for all expression is conveyed by the various modifications of tone. The different methods by which tone is produced, and the many gradations of which it is susceptible, are the sole means by which different passions and sentiments are conveyed. Quick and slow, loud and soft, may equally signify joy and despair, pleasure and pain, love and rage; but not so the minute distinctions of tone: they have each a decided character, and demand judgment, sensibility, and imagination, both for their acquirement and application; and these qualities being attributes of mind, can only spring from the cultivation of the understanding.

One of the accomplishments which we wish to see cultivated among females, and which is greatly neglected or wholly overlooked, is the art of reading aloud. It is a most healthy employment when used discreetly, since exercise is as advantageous to the lungs as to all other parts of the human frame. The ability to read aloud agreeably is also a truly domestic acquirement; it will be another link in the chain which binds men to their hearths; it will amuse the young, cheer the old, and instruct the ignorant.

Drawing is an art which engrosses much time, but which is seldom really acquired or properly pursued. The object in learning to draw, is, or ought to be, to acquire the power of copying correctly the forms of nature, or of artificial objects. Where this is not done, nothing practically useful has been accomplished. The beauty of touch, the neat pencilling, the sampler-like working, which young ladies usually consider as the perfection of the art, are valueless and even contemptible in the estimation of an artist, or of those plain thinkers who look for excellence in a correct outline, or who consider the ability to draw, to consist in the power of delineating an object as it is seen by the eye. Months and years are often expended in copying trees, flowers, and heads; and at the end of the term the pupil is entirely ignorant of first principles, and unable to copy any object but that which like all her former studies has been presented to her eye on a flat piece of paper. Portfolios full of drawings are executed, which are estimated according as they approach the particular pencilling or touch of the master. But place a simple solid figure, such as a cube, before a girl so educated, and she will be wholly incapable of representing it in true perspective.

Another evil of such a method is, that drawing so taught affords neither occupation nor amusement. The working of chairs in tent-stitch, and making patch-work counterpanes, was a more sensible mode of instructing girls to produce combinations of form and colour, because it did actually effect the end intended, for while needles and silk could be procured the work went on; not so the present fashion of learning to draw, the power is at an end when the master and his copies are no longer at hand. In vain are the beauties of nature spread around; the unfortunate copyist complains, while she is surrounded by all that might occupy her eye and her understanding, that she has nothing to do; she cannot even read the language which she has affected to study, and after months, and probably years have been spent in the manufacture of trees and houses, eyes and noses, flowers and figures, she is unable to transfer any one of these objects to her sketch-book.

Here then again appears the necessity for considering the true end of every acquirement before it is attempted, and the best means by which this end can be obtained. Of what use are languages, music, and drawing, unless they can be made to contribute to individual and general happiness, by affording employment and increasing rational enjoyment? Happiness depends mainly upon a wise employment of time. Education does not do enough when it gives females merely the means of avoiding idleness; it must also give the power of using time to the best advantage. And may we not reasonably doubt, if anything at all is done towards this end, by attempting to teach *arts* to those who have no power to learn them, or by teaching them in such a way that the pupil is conscious she does not possess that which she is supposed, according to the conventions of education, to have acquired?

Our remarks on female education have been extended to some length:—we are well aware that many parts of the subject require a separate discussion, and that what we have urged generally, can only be put in the clearest light by the united labours of those who are best able to discuss the particular heads. Many of our remarks and precepts may come under the denomination of truisms,* a term of reproach calculated to deter people from urging those palpable truths which all assent to and few put in practice. Without then troubling ourselves as to the remarks which we have made being new, we shall be satisfied if they are found to be true, and better satisfied still if they tend to cause any change in practice.

* ‘Experience sufficiently evinces, that plain and palpable truths are prone to slip from the memory: that the neglect of plain and palpable truths is the source of most of the errors with which the world is infested.’—*Austin's Province of Jurisprudence Determined*, p. 115.

If mothers will only take pains to fairly consider the arguments which we have used, they will at least have made one decided step towards a better education for their daughters, by the circumstance of being led to reflect on the subject of education, with respect to which the majority at present merely imitate what they see others doing.

THE ENDOWED SCHOOLS OF ENGLAND.

IN the year 1832, in pursuance of an order of the House of Commons, was printed a Digest of the Reports of the Commissioners for inquiring into Charities. These reports, in addition to charities of a general character, contain information as to the endowed schools of twenty-one* counties; but with certain exceptions, according to the provisions of the act, which it is important to point out. The digest, it must be observed, refers only to those counties with respect to which the inquiry, at the time of making the digest, was completed. The following classes of endowed schools were excepted from the commissioners' inquiry:—schools which have special visitors appointed by the founders—schools to which any of the colleges or halls at either of the universities are trustees—schools attached to any cathedral or collegiate church. Besides these, the schools of Eton, Westminster, Winchester, the Charter House, Harrow, and Rugby, were specially exempted, though several of them are clearly included in one of the general clauses just stated: and also endowments for the exclusive benefit of persons of the Jewish persuasion, of the people called Quakers, or those of the Roman Catholic persuasion, and being under the control and management of persons of such denominations respectively. It thus appears that, out of forty counties into which England is divided, the commissioners' reports are complete with respect to twenty-one only; and that owing to the exemptions contained in the Act, we have no report at all about a considerable number of endowed schools in these counties. It is impossible, we think, without entering upon an investigation which would require considerable time, to state within reasonable limits what is the number of endowed schools, in the twenty-one counties, which are not included in the commissioners'

* With respect to the reports made since the digest, only one is printed, and we have added from that report a few schools in the counties included in the digest: there are, one in Bedfordshire under the head of 'Other Endowed Schools;' the Mansfield Grammar School in Nottinghamshire, and a few in that county amongst the 'Other Schools;' in Yorkshire the Hull Grammar School, and two in the North Riding among the 'Other Schools.' The other reports in the 25th volume, are of counties not completed.

reports. The total number included in the reports is 1370*, with an aggregate income of 101,658*l.* 16*s.* 8*d.*, which we may consider as representing a capital of between two and three millions. The counties of Lancashire and Yorkshire are included in the reports; the latter of which is by far the largest in England, and the former contains a very great number of endowments in proportion to its surface. The endowed schools of Yorkshire are 284, with an aggregate income of 18,700*l.* 13*s.* 1*d.*; those of Lancashire are 204, with an aggregate income of 18,455*l.* 12*s.* 5*d.*, which, we believe, is a larger rate than any other county in England will exhibit. It should be observed, that the Appendix to which we have just referred contains the amount of income and the number of free scholars in the respective schools at the time of the inquiry, which commenced in 1818: in many instances great changes may have occurred, both as to income and number of free scholars.

In the Appendix we have classed the schools under the head of 'Grammar (that is, Latin) Schools,' and 'Other Endowed Schools;' but we are aware, from particular instances which lie within our knowledge, that this classification is not strictly correct. All that we have called grammar schools do indeed belong to that class, and in many of them Greek and Latin only are taught, unless great changes have taken place within the last few years. In those grammar schools in which arithmetic and some other branches of knowledge have been added to the Latin and Greek course, some charge, as a general rule, is made for tuition in these branches. But Latin is also taught in many of the 'other endowed schools;' and there may be cases, though we are inclined to think them but few, in which Latin is taught in these schools to the exclusion of everything else. It would be impossible, without a minute examination into the report on each school, to make a satisfactory division of them into pure grammar schools, and schools not of that class.

We believe that all, or nearly all the grammar schools, though many of them were founded by Catholics, at present either are or may be considered as Church of England schools. By this we mean that no person but a member of the Church of England is elected to the place of head master; that the religious observances, when they are observed, are those of the Church of England; and that the emoluments, such as exhibitions and scholarships, are only open to Church of England boys, because only members of the Church of England have at present admission to the universities. Children of dissenters, as a general rule, are certainly admissible to

* See Appendix at the end of this Number, preceding the Foreign News.

these free grammar schools ; but they must conform to such religious observances as may be practised in the school, and these, as we may easily conceive, may be of such a kind as to operate practically to their exclusion*. Among the 'other endowed schools,' there are many of quite a different nature ; some belong to dissenters, and others are of a mixed kind, open to children of dissenters, as well as those of the established church.

It is a general observation, (and as a *general* remark it is certainly true,) that the endowed schools of England have conferred less benefit on the country, than we might reasonably expect from their number and their wealth. From the list of grammar schools in the Appendix, it is easy to select some which have long enjoyed a high and well-merited reputation ; though even in these the course of studies is too exclusively Latin and Greek. But a great number have been nearly always inefficient, a fact proved by their decay, by the springing up of other schools within their immediate neighbourhood, and above all, by the commissioners' reports. It is more easy to point out the causes of decay, than to suggest remedies which are likely to be speedily applied.

A very large part of the endowed schools owe their origin to private munificence, and consequently we often find in their original constitution something which characterizes the nature of such a foundation. They are the schools of a parish, or of a district including more than one parish, and are often free only to boys who are born within or live within those limits. The trustees also often belong solely to those districts or parishes, and thus the whole school interest is hedged within a narrow circle, beyond which there is neither knowledge of its affairs nor control over its management. Other schools have a more enlarged basis : they are free to all boys who choose to come, and the trustees are taken from a wider circle ; in some instances the chief gentry of the county are the trustees to a large grammar school. This is so far better, as it tends to destroy the jobbing that is incident to a school whose trustees reside in one small district : it gives a greater degree of publicity to all that concerns the school, and consequently tends to prevent active mismanagement on the part of the trustees, though as experience shows, it is no security against the school interests being neglected.

Grammar schools then were either designed for the children of a small and limited district, or, as in many instances, they were made open to all who choose to go to them. Some

* See the complaint made about Horsham School, Sussex.—*Journal of Education*, No. VII. p. 185, and compare what is said on the other side, *Journal*, VIII. p. 380.

schools also were provided with the means of accommodating a certain number of boys as boarders on the foundation, as it is termed. In their origin, therefore, they were not boarding schools of that kind which many of them have now become. But the public has, perhaps, in some respects, rather gained than lost by this innovation. A school depends for its character on the head master, and where one grammar school possessed a good master and another a bad one, it was natural that parents should prefer sending their children to the good school, even if it involved the inconvenience of sending them from home. The master, being in many cases provided with a house, gradually obtained or originally enjoyed the privilege of taking boarders, and in this way the great establishments of Eton and Harrow arose. Eton is strictly a school intended for boys who are lodged and fed within Eton college: this part of the establishment still exists, and the foundation boys alone can attain the emoluments at the University of Cambridge which are attached to the college, for which indeed they go through an apprenticeship more tedious and disagreeable than useful. The four or five hundred other Eton boys are merely the result of the boarding-house system, a plant which gradually, and we believe, unavoidably grew up on the old foundation, which it now almost overshadows. Harrow School* was originally a small foundation, which has now, owing to the boarding system, risen to be one of the chief public schools of England.

There can be no doubt, after allowing all their due effect to fashion, local position, and other causes, that those schools which have grown up into importance must, on the whole, have been better managed than those which have decayed. It might be supposed, that a considerable fixed income would always ensure a good school, or, what is the same thing, a good master; but this is not always the case, as appears from several instances given in the reports. Nor is the want of a considerable fixed payment to the master any obstacle to a school becoming very large, as we see in the case of Eton and Harrow.

In many instances the power of taking boarders has been much abused: the master has contrived to strangle the free school, and has made use of the house and salary as a convenient basis on which to establish a private school of an expensive kind. Examples are not wanting, and many who read this will no doubt be able to refer to them. In some

* See Journal of Education, No. V. This school was established for the gratuitous instruction of the sons of any inhabitants of Harrow parish; but the master, by the terms of the foundation, was allowed to receive the sons of persons residing elsewhere, as boarders.

instances the grossest fraud has been practised, both by trustees, and by masters with the connivance or through the neglect of the trustees. In such schools as Eton, where the foundation boys are still maintained, the strong line of separation which opinion both within and without the school has drawn between the boys on the foundation, and those who are supported entirely by their parents, is an evil that requires a speedy and complete remedy.

One immediate effect of the commission has been to remove some of the abuses which were of the most flagrant character : some schools have been resuscitated to the great annoyance of those who were unlawfully enjoying the profits, and other schools have had some of their lost rights restored to them. But without some general legislative measures, the amount of good resulting from the commission will not be commensurate with the expense of it*.

At the time, when so many individuals left their money for the promotion of education, there was undoubtedly an ample conviction of the importance of the subject, but without that knowledge, which we of the present age have gained by experience, as to the best mode of securing good education. The intentions of the founders consequently were sometimes very ill-directed ; sometimes also they had purely reference to a learned education ; but there are distinguished examples of more extended and liberal views. The munificent Catholic founder of the Manchester Free Grammar School intended it as a place of general education for all classes, from the very earliest age ; and with this view he gave that property which at the time of the commissioners' inquiry, produced a revenue of above 4000*l.* per annum, and yet only provided instruction for 150 free scholars†. Such a misappropriation of so ample a revenue, is one out of many instances of mismanagement in the funds of endowed schools.

We hope soon to see the time when the State will interfere with the management of every endowed school in the kingdom, without giving itself the trouble to answer all the objections that may be raised, as to the precise terms of the donor's bequest. It was always the donor's intention to diffuse what was then considered useful knowledge, and it is now the business of the state to see that this object is secured in the way best suited to the present times. The reason for interference then is simply this, that without it these schools will never do one tithe of the good of which they are capable. But the same reason which appears to us amply sufficient to justify legislative measures, should also make us proceed

* See the account of the Bath Free Grammar School at the end of the Appendix already referred to.

† See *Journal of Education*, No. IX. p. 69.

in so important a matter with due caution and upon proper knowledge.

There are two things which the state ought to secure for endowed schools—a good course of studies, and good masters, both of which, if secured, would certainly fulfil the founders' intentions much better than they are often fulfilled at present. It might be necessary to divide endowed schools into two or more classes, according to their revenue, and the wants of the district: the highest class of schools should teach Latin and Greek, together with other things; in the other classes of schools, the learned languages should be replaced by something more useful to such scholars as would attend them.

As to the course of studies for the different classes of schools, there would be no difficulty in fixing on such as should be suitable to the wants of the community; and much assistance might be derived here from a careful consideration of the school courses in the different German states. To secure the choice of a good master is indispensable; but this might be safely left to the local trustees after the State had determined the *class* of persons out of which a choice must be made. The State should require all candidates for such schools to have passed with credit through certain normal schools; or in the case of candidates for Latin schools, to have had such an education as should be deemed a sufficient general test of a candidate's qualifications. In the latter case, however, unless the right of confirming the election were vested in some competent authority, it is easy to see that the power of election might be abused. In other departments of administration some people at the present day have a strong objection to central boards; but such a board is absolutely necessary to secure the efficiency of our endowed schools. Connected with this board, and subject to its direction, there should be travelling inspectors, with full powers to visit and examine any school, but nothing further. Their reports would be made to the central board. We would not give to the board itself any other powers than those of enforcing the course of instruction prescribed, and requiring regular public examinations to be made, and annual reports to be forwarded by the trustees to the Board of Education. The power of displacing a master ought, perhaps, to be in the hands of the local trustees, with an appeal to the Board; but this is a question that requires a careful consideration, and particular cases might require the direct interference of guardians of public education.

In examining the history of endowed schools in England, we find that a change has taken place which is not an improvement. At present it is rare to find a head master of an

endowed school who is not a clergyman ; but every person may call to his recollection instances where some of the richest schools (such as Manchester, for example) have had a layman at their head. We are not at present aware of any endowed school of note where the master is not a clergyman, though it is well known that generally a layman is equally eligible. This appears from the will of the founder* in some instances, from the fact of laymen having often been elected in others, and also from the fact of laymen being sometimes elected on the condition (imposed, we believe, nearly always by the sole pleasure of the trustees) of subsequently taking holy orders. To this abuse of the power of trustees, for such it undoubtedly is, we attribute in a great degree the decline of many endowed schools. By choosing none but clergymen, we exclude a large body of candidates ; at the same time we increase the inducement, already sufficiently strong, to the taking of holy orders—a measure neither useful to the church nor advantageous to the individual. The clergyman also has a profession of his own, and if he has bestowed due care on preparing himself for it, or if he discharges his clerical functions in the way that he ought, he certainly cannot have had time to prepare himself for the life of a schoolmaster, nor can he have leisure to discharge its duties. In making this assertion, we maintain, that in order to teach well, a man must have both knowledge, and experience in teaching. Under a proper system, no man would be eligible to a mastership in an endowed school till he had gained some experience in the management of boys under a person of more years and practice than himself. It may be urged that many clergymen have time sufficient to attend to their duties and to an endowed school also ; but this cannot be admitted. A clergyman may find time to take a few private pupils in the country, and we think that those who thus employ their leisure often do wisely for their own happiness, and at the same time render good service to their country as teachers : or a clergyman may establish a private school of his own ; which however has nothing to do with the question under consideration. But the management of an endowed school is a different thing : the nature of the trust requires the whole of a man's time, and is not consistent with any other engagement.

* Dean Colet, the founder of St. Paul's School, London, required by his Statutes, that neither of the masters of that school, *if in orders*, nor the *chaplain*, shall have any benefice with cure or service which may hinder the business of the school. The inference is, that the founder was indifferent whether the masters of his school were clergymen or laymen, but he appointed a chaplain in order to secure the efficiency of the religious instruction, which he did not consider to be within the province of the masters of grammar.

It may be further urged, and we admit the fact, that many clergymen are very well adapted to be schoolmasters. It may be said also, that at present, if clergymen were not elected, a layman of inferior acquirements must often be placed at the head of an endowed school. But this is no reason for excluding laymen from being candidates for endowed schools, which is now practically the case nearly all over England; nor is there any reason to suppose that there will not be a sufficient supply of lay candidates as soon as it is known that a preference is not given to a clergyman. One effect would immediately follow from making these places open to lay candidates. Many young men now take orders with the view of qualifying themselves for such places, who certainly would not be ordained if they saw any other mode of gaining a livelihood: it will be generally admitted that this is a practice which ought to be discouraged. In our opinion no clergyman should be eligible to the mastership of an endowed school: he has already a profession sufficiently laborious, and why should he take on himself another?

There is one consideration with respect to endowed grammar-schools that perhaps ought not to be overlooked. It is not unfrequently the case that a master of an endowed school, which he has conducted for many years with credit, feels himself growing old without having saved enough to support him in his declining years. A provision certainly should be made for the honourable retirement of those who have devoted the greatest part of their life to the difficult task of managing a public school; and there are no means of rewarding a man so easily as by a piece of church preferment, which secures him a competent income, and gives him at the same time some importance in the eyes of the world. Many masters of public schools have retired on some preferment of this kind, or have been raised in the full vigour of their years to high places in the church, from which, if they were laymen, they would have been necessarily excluded. But though we allow some weight to this consideration, we must remember that such a provision for old age, or such promotion of deserving persons to high places in the church, does not follow as a matter of course: it depends on having powerful friends, and on many other things on which no man can safely reckon. We are not aware of any reason, unless what has been just urged is one, for making clergymen the masters of our endowed schools; nor do we think that there is any insuperable difficulty in securing a provision in all cases for retired masters, who are laymen, analogous to that which the church in some cases makes for those who are clergymen. In many

of the richer endowed schools, such a provision might be made without any difficulty.*

To show the necessity of some efficient control over the masters and trustees of endowed schools in obscure parts of the country, we shall state a fact from our personal knowledge. We are acquainted with an instance where the curate of a small village was also the master of the endowed school. His habits in course of time became very bad, and the bishop properly suspended him from the exercise of his clerical functions ; but he still held the school under the trustees, and when we last heard of him, he was in possession of the school and continued to be the instructor of the village children after he had been turned out of the church for drunkenness. Had the bishop possessed the same power over the church and school, the parish would no doubt have soon been rid of the nuisance.

PUBLIC INSTRUCTION IN THE NEW SOUTHERN PROVINCES OF RUSSIA.

No sooner was Georgia annexed to the Russian empire than the attention of the government was directed towards the education of the youth of that province, and its first governor, M. Kovaterisky, who established a school at Tiflis in 1802, may be considered as having then laid the foundation of education in Georgia. That establishment was divided into two classes. In 1804 it was superseded by a boarding-school for the nobility, according to a new plan proposed by the commander-in-chief, Prince Paul Tsitsianov. His principal object was to supply the means of a suitable education for gentlemen's children, whose instruction, hitherto intrusted to ignorant and bigoted priests, had been entirely neglected. In this school the Russian and Georgian languages, religion and arithmetic, were taught, and each year eight pupils were to be sent from the institution to the University of Moscow, to pursue their studies and complete their education,

As the intercourse between Georgia and the interior of Russia gradually increased, the progress of industry was proportionally developed in the countries south of the Caucasus, and the necessity of diffusing some useful knowledge in those countries soon began to be felt. On the proposition of Marshal Gondavitch, the mode of instruction in this school was assimilated to that of a gymnasium, and it was divided into four classes. Subsequently, General Yermolov, perceiving the mode of tuition to be no longer adapted to the wants of the country, proposed further alterations, which

* Dr. Roberts, who retired from the high mastership of St. Paul's School at the age of eighty, received an annuity of 1000*l.* from the Mercers' Company, who are the trustees for this school.

were not, however, acted upon before 1819. For the Latin and German languages, the Turco-Tartarian was substituted, as being far more useful in countries containing a vast number of Nomadic tribes, who speak that idiom. To the usual course of studies were added several branches of military science, which are indispensable to the youth of a country who are intended for the most part to serve in the Caucasian army.

The school, thus reorganized, has ever since continued on the same footing, and the number of its pupils has gradually increased to three hundred. According to the terms of its foundation, it offered only to the sons of Georgian noblemen the benefit of education: the other classes of the population, however, soon began to feel the want of instruction, from the increase of general prosperity and the consequent progress of civilization. The local administration took up this important subject, and made such proposals as led the Committee of Schools to draw up a set of new regulations for the establishment of public instruction in the provinces of the Caucasus, which were more in harmony with these new wants; this was sanctioned by the Emperor on the 2nd August, 1829.

These regulations directed that a gymnasium should be established at Tiflis, and also twenty district schools in Georgia, and in the provinces annexed to it.

The principal object of the Gymnasium is to supply to the nobility of Georgia, and to the Russian functionaries stationed there, the means of a suitable education for their children. All free-born children are admissible to the courses of the Gymnasium, provided they have received some preliminary education either at home or at one of the inferior schools. These courses are divided into seven classes, which include instruction in religion, grammar, Russian literature and logic, the Georgian, French, German and Turco-Tartar languages, mathematics, geography, statistics, history, natural philosophy, law and jurisprudence, writing, drawing and land-surveying. It is intended that the first class should be one for reading, writing and arithmetic, on the Lancasterian system, for the children of the Georgian nobility.

A boarding-school has been attached to the Gymnasium, in which forty pupils are brought up at the expense of the Government; but the children of noblemen, of commissioned officers, and of government clerks below the rank of superior officers are also admissible on making the stipulated payments.

Ten out of the forty government places in this boarding-school are reserved for the sons of Russian civil officers who may be employed in Georgia and Armenia: the pupils of the boarding-school attend the courses of the Gymnasium.

The establishment of district schools, some of which are to be attached to the Gymnasium at Tiflis, has for its object the diffusion of useful knowledge, now become indispensable to the free-born classes. These schools will be divided into two sections, with a priest attached to each, of the same religion as the inhabitants of the district. On leaving these schools the pupils may, if they wish, attend the courses of the Gymnasium.

It was in March last that this new plan of education was introduced into the boarding-school of Tiflis, and the solemn opening as a Gymnasium took place on the 18th May. The number of pupils at the time of its opening amounted to 298.

The establishment of the other schools is progressive, and the countries situated between the Caucasus and Mount Ararat are likely to enjoy before long the benefit of the new means of instruction for which they are indebted to Government.

Besides these new establishments, there is already at Chouchi (chief town of the province of Karabagh) a school, founded in 1827 by the Scotch missionaries, containing forty scholars, three of whom are Armenians. They are taught gratuitously the Holy Scriptures, the Armenian language, arithmetic and geography; the best scholars are also instructed in the Greek, Latin and English languages. To satisfy the parents' feelings with regard to the religious instruction of their children, an Armenian priest is attached to the school, and superintends the teaching. The missionaries have a printing-press for Armenian books, directed by a member of the mission, a Circassian by birth, who being brought up in the Scotch colony of Karas, north of the Caucasus, has embraced the Christian faith. The most perfect order prevails in this school, and the pupils are making rapid progress in their studies.

There are at Chouchi, besides the above, six Tartarian schools and two Armenian—one of the latter for girls. In five of the former the languages taught are the Tartar and Persian—also the history of Persia; the sixth school is intended to form Mollahs, who are taught Arabic, the principles of Islamism, arithmetic, astrology and medicine. In the two Armenian schools children are only taught to read their mother tongue. The total number of pupils in the eight schools amounts to 250.

In the villages of the Karabagh the children are taught to read by their priest; only seven schools properly so called are established there, four Armenian, one of which is for girls, and three Tartarian. The number of persons able to read in the province, as compared with the whole population, does not exceed *one* in five hundred.

NATIONAL EDUCATION.

THE wish of the State to forward the general education of the people has lately been indicated, to a certain extent, by two money grants, which we hope may be considered as the preliminary steps to further and more systematic measures. The manner in which the subject of education has been treated in the two last sessions of parliament has been, on the whole, favourable to the fair discussion of the question. When it was brought forward some years ago, the consequences of education were feared, and its beneficial effects doubted. Time has shown the fallacy of many anticipations; and the violence of some prejudices has subsided—they have not, indeed, been destroyed, for the imperfections of some modes of teaching have led many to ascribe to teaching generally what are merely the results of bad teaching. A great change has also taken place in the character of those who now engage in the discussion of the question. The parents of children, in many classes of society, were a few years ago almost uninstructed; their opinions were governed by particular societies, by their clergy, or by their political leaders. As the parents have themselves become instructed, their influence has sprung up in the place of that formerly exercised by those who directed their opinions. Considerations which once rendered interference on the part of the state difficult have ceased to be important, and the almost universal anxiety now exhibited by all classes to acquire instruction offers every facility to those who are anxious to satisfy it.

In the last session of parliament a grant was made of 20,000*l.* for the purpose of erecting school-houses, in places approved of by the Treasury, and upon condition that a sum equal in amount to that advanced by the Treasury should be raised by voluntary local subscription. This sum of money was put at the disposal of the National School Society and the British School Society, according to the terms of the Treasury minute (see Journal, No. XIII. p.79), a measure perhaps the best that could have been devised at the time, in the total absence of any system of public instruction in the country. The amount so granted was rapidly exhausted, and the applications made were far more numerous than it was possible to satisfy. Another sum of 20,000*l.* has since been granted by parliament, and there is no reason to doubt that it will be as rapidly expended as the former grant. Adding the amount of public grants to the sums raised by private subscription, 80,000*l.* will have been appropriated in

two years to the erection of school-houses. This is satisfactory, so far as it displays a willingness on the part of the State and the wealthier portion of the community to improve the condition of the poor, and to afford them those means of future self-improvement which without the advantage of a good early education they can never enjoy. In addition to pecuniary assistance, the government, upon a motion made this year in the House of Commons, by Mr. Roebuck, agreed to the appointment of a Select Committee, 'to inquire into the present state of education in England and Wales, and into the application and effects of the grant made in the last session of parliament for the erection of school-houses, and to consider the extending of further grants in aid of education, and to report their observations thereupon to the House.' This is a measure of great importance, which cannot fail to be followed by many useful suggestions. Before existing institutions can be wisely interfered with, it is necessary that their character, the facilities which they at present afford for instruction, their defects, and the improvements of which they are capable, should be well understood; opposition to any useful proposal can thus be easily repelled, vexatious failures avoided, and that time saved for active operations which might have been spent in unprofitable discussion.

The Committee have already examined many of the directors and teachers of the principal institutions for the instruction of the poorer classes in London. Their attention has been particularly directed to those subjects which appear to form the chief obstacles to the establishment of a national system of education: of these religion is the chief; it is a portion of the general subject which it is impossible to avoid. We propose to examine part of the evidence collected on this head, and in doing so, every credit will be given to the conscientious scruples and opinions of those with whom any difference may be expressed. If agreement among religious sects is impossible; if no mode of instruction can be framed which shall, without exciting hostile feelings, admit the children of parents of different sects to be instructed together, all hope of establishing any general system of teaching is at an end, and the attempt will certainly fail.

It is undoubtedly the duty of parents to teach their children those moral and religious principles which they believe to be true; and any general system of instruction which should interfere with that duty would be objectionable. But does the present system interfere with that duty, or does it leave it entirely to the parent? The comparison to be made is between schools already in existence and those proposed to be

established. A parent may entertain particular doctrinal opinions, which he conceives to be important, and of course he will be desirous that his child should adopt them. Should a selection be made of religious and moral principles in which all agree, the doctrinal opinions of the parent may be excluded, and some opinions to which he attaches importance may not be taught. A general system of instruction, framed to exclude particular doctrines, will to him be objectionable, so far as it excludes his own. It is assumed by the opponents of a national education that the child is, under the present system, taught that which, if avowedly excluded, would make the system defective. But if the present system does not teach those doctrines to which importance is attached, there can be no objection to a general system which should exclude such doctrines. This is a fair mode of meeting the religious objections of many respecting a national system of instruction.

The Rev. Mr. Wigram, the Secretary of the National School Society, has given the following evidence:—

701. Is it not one of the principal objects of the Society for Promoting Christian Knowledge to train children in the principles of the Established Church?—That is the title of the Society.

702. How do you set about that?—In the same way that a parent trains his own children to the Established Church; he does not tell them that it is for that purpose, but he brings them up to it.

703. By what test do you find they are of the Established Church?—We have no test at all.

704. By what means do you find that the children are of the Established Church?—It is possible they may not be; they are never asked. At this time in my own school I could not tell which are the children of dissenters, or which are the children of church people, or which children are disposed to act on the principles of the Established Church, or the contrary, except in the cases in which the children are personally known to me.

709. Have you ever drawn a distinction between those principles of religion which are common to all Christian sects, and those which distinguish one sect from another?—When I talk to children it does not generally enter into my mind to make a formal distinction between the principles of dissenters and my own principles.

710. The question relates to the principles upon which you proceed in your teaching; have you ever contemplated the difference between those principles of religion which are common to all Christian sects and those peculiar principles which distinguish each sect?—In the present state of things it would be difficult to say what religious opinions are common to all sects.

714. Do not you think it would be possible to frame a general system of religious instruction, directed to the formation of religious

habits, without in any way disturbing the peculiar feelings of peculiar sects?—I do not; because no person who takes what a churchman would call a low view of religious doctrine, or who verges towards Unitarianism, can conceive of our method of teaching the doctrine of redemption and sanctification in the Catechism as conciliatory, or as endurable in fact; I mean, endurable in the sense of being at all consistent with his own religious convictions.

723. Do you think then it would be difficult to form a general system of instruction in religious habits and feelings for a population among which there are various sects?—If you are to deal openly and sincerely with them, there must be immense difficulties.

724. Can you point out to the Committee some of the modes in which these difficulties would arise?—They must arise from the parents, not from the children.

727. Do you think that, in the present state of the public feeling among the various sects in England, it would be impossible to form a system which would include all [sects], and yet rear the children in pious habits?—It surpasses my skill to see how it can be done.

758. You said there were many Roman Catholic and dissenting children in your schools, do they attend the worship of the Established Church? There is a discretionary power vested in the local managers of schools by the union, and that is preserved strictly as a discretionary power.

762. Do the children of Roman Catholics and Dissenters actually attend the worship of the Established Church?—Generally they have no objection; their great object is to get learning, as they call it, for their children, and very few of them look for any distinct religious impression upon the mind of the child.

767. Do you consider that it would be desirable to frame a scheme, if you could, that should meet the wishes of all Christian sects, if you could do it without compromising your own Christian principles?—I do not consider that it could be done.

771. Would you consider yourself at liberty to separate the doctrines from the precepts of Christianity in education, and to attempt to teach the precepts without the doctrines?—We act upon the principle of blending them all together with the children, not making any distinctions in the minds of the children, but speaking of the duties as naturally and properly growing from certain impressions and convictions upon the mind, we endeavour not to separate the two in our mode of instruction.

772. Then you consider the doctrines as the appointed means of producing practical religion and the efficient causes of it, and you do not consider yourself at liberty to substitute anything else?—Certainly.

781. Supposing the doctrines of some other Christian sect were taught in a school in other respects arranged like yours, would you think yourself justified, as a religious parent, in sending your son to profit by that instruction?—I should object myself certainly; but there is a great difference between a person who understands the subject and who feels some degree of interest in it, and a person whose moral life is not good, and whose only object is to get his son instructed in reading and writing. With respect to nine-tenths of

the people who send their children to us, if our schools were to become inefficient, or other schools could teach reading and writing better, the parents, without at all thinking about the religious knowledge they get, would send them to others. Our schools depend very much upon their character, as efficient institutions, for success in those branches, and they are generally full.

The difference between the comprehension of a child and an adult is not admitted in these answers to the extent that it ought to be, in the consideration of religious questions. If the faculties of a child were like those of a man, it might be proper to attach importance to doctrinal distinctions; but they are not so, nor can a child comprehend such distinctions. Moral conduct may be taught and explained, and the great duties of religion may be expressly enforced; it is impossible to do more. The average age at which children leave the National Schools is ten years. The utility of teaching at that age the peculiar doctrines of any church cannot, in our opinion, be insisted on, nor can we believe that such teaching produces any good effect. It is, however, the fact, that most members of the Church of England, and no doubt other denominations of Christians also, do think that childhood is the proper time for fixing strongly in the belief the characteristic doctrines of their sects: and they do this because they fear that, if this part of religious instruction were deferred beyond the age of childhood, numerous causes, which it is unnecessary here to mention, might render the inculcation of those doctrines very difficult and uncertain. Still these feelings belong chiefly to those classes which possess a certain degree of wealth and some station in society,—those, in fact, who are elevated above the condition of the poor. But suppose all parents in the country should entertain the same opinion, this is no obstacle to a general system of education. Is there any difficulty in a hundred boys learning one set of things together, because there is another set of things which half of them prefer learning elsewhere, and which there are abundance of teachers ready to instruct them in?

But we may carry our consideration of the religious instruction in the National Schools a little farther. It is not only the defect of capacity in children which prevents the system from giving that knowledge which it professes to supply. The chief duty of a schoolmaster of a National School must be theological, if the doctrines of the Established Church are to be thoroughly taught. For this purpose a long education and great qualifications are requisite; such qualifications indeed as other masters in general certainly do not possess. A few months are not enough to

enable a teacher of the ordinary branches of knowledge to obtain a competent knowledge of the subjects which he is to explain. It appears, however, that the master of a National School is trained to his business in five months; but that he should be qualified for his office is quite impossible. A certain number of books may be placed in his hands, and the children may, by rote, repeat their contents; but it cannot be said the children are taught. An incompetent and ill-informed master can never enable a child to comprehend the peculiar doctrines of the church of England. He may state them generally; but no general statement can convey their import. It is not by constant repetition that a proper understanding of them can be obtained; it is only, by interpretation and explanation. In order that they should be felt to be important, they must be understood; and before they can produce any impression, they must be comprehended. The peculiarities of the present system, whether viewed with reference to the child or to the master, ought to convince intelligent parents that there can hardly be any important difference between it and any general and comprehensive system of religious instruction that may be proposed.

That a preference is given to the National Schools, apart from the religious teaching which they may afford, by nine-tenths of the parents, is not improbable. Should a school offering greater advantages be established in any town already possessing both a National and a British school, there can be no doubt that it would attract many parents and receive a preference. The establishment of such a school might lead to an alteration in the system of instruction pursued by the other two schools. A competition for excellence in general teaching would thus arise, and the best effects would necessarily follow. Any attempt therefore to afford to the poorer population a better kind of instruction than they can now obtain would certainly succeed. The parents would be governed by the interests of their children, and the excellence of the instruction, apart from all religious considerations, would secure their support to that school which they believed to be the best. The observation of Mr. Wigram (781) is one of great importance, and offers the strongest inducement for attempting to educate the poor without the inculcation of the creed of any particular sects: it appears that the class which stands most in need of instruction is that which will present the fewest obstacles to the working of any good general plan.

There is a *moral* objection to the National Schools, which is a very weighty one. If they were designed to be exclu-

sive, let the managers keep them exclusive ; it would be far better than the course which they now pursue. The schools are only professedly exclusive, and the children of Roman Catholics and Dissenters are admitted to them, but at the same time are required to attend the service of the Established Church. The circumstances which may compel a parent to take his child to the National School, may make attendance at the Established Church a matter of peculiar hardship. If there is no school in which good instruction is given by those professing the same doctrines as the parent, surely it is his duty to seek some place in which his child may be taught well, rather than to rear it in ignorance. If, instead of the present system of the National Schools, the child were to look only to his parent or the clergyman of the church to which his parent belongs, for his religious instruction, and if the parent were thus relieved from the necessity, which now must constantly exist, of opposing the peculiar doctrines of the teacher, a better state of mind would be produced, and reciprocal respect and kindly feelings would prevail among all parties. If immoral consequences follow from the present system, it would be far better to set the rule of the school aside, than to allow a child to say or to do that which it feels to be untrue, or knows that its parent does not approve. Mr. Dunn has stated very forcibly the mode in which the practice of the so-called national schools affects those who are not the children of members of the Established Church.

395. Are you aware of any instance of dissenters sending their children to the National Schools, and allowing them the use of the Church Catechism ?—I am aware of such instances, but that has been occasioned by the impossibility of sending them to another school. Their feeling is, that it is not the best mode of teaching a child morality to require him to repeat that which is not true. A Baptist does not think it right that his child should be required to say that it was baptized ; nor does any other dissenter approve of a child being required to assert that it had godfathers and godmothers, when it had not. Besides this, they do not consider the imposition of a catechism consistent with liberty of conscience. Another objection which dissenters have to the National Schools arises from children being withdrawn from their own Sunday Schools. When they are admitted into a National School they are obliged to leave their own Sunday School, and this is felt as a very serious grievance.

What satisfaction can it be to a teacher to maintain the uniformity of his system, when it compels his pupils to state that which is untrue ? Mr. Crossley, the master of the British Borough School, gives the following evidence :—

1129. Do not children, whose parents belong to many dissenting sects, attend your schools?—Yes.

1130. Have they ever complained of your mode of teaching Scripture, as likely to lead to any peculiar opinion different from their own?—Never in any instance except the Jews. We have a few Roman Catholic boys, but we have never had any objection from them. They would, of course, prefer that we should use another translation.

1131. But no Christian sect, of any denomination, has made a complaint?—I never heard any instance.

1135. You are acquainted with the opinions held by Socinians. Supposing a Socinian parent enter your school-room where you are examining the children upon one of the most doctrinal chapters of John, would he hear anything which would contravene his opinions?—I think he would object to the version; he could not object, if he allows the version. The direct grammatical explanation is given, and nothing more.

1136. Do you find that the teaching of these nice points of doctrine by you is required by the different denominations of parents who send their children to your school?—I have never heard the parents express an opinion about it.

1137. Do not you in fact leave the children to the instruction of their parents and of their several ministers, as to the subjects of the doctrinal meaning of Revelation?—Yes; in disputable matters.

1138. Do you, in your instruction, omit any of the great truths of Scripture, such as that which has been referred to?—No; we never shun a passage.

1139. You never shun a passage in compliance with the special opinions of the parents?—No; while we keep to the grammatical sense of the Scriptures, and only draw inferences upon the subject of duties, we offend none.

Mr. Pillans was examined upon the same subject, and with particular reference to the practice in Germany and France:—

494. Is the question you allude to religious instruction?—Yes; and even upon the extent of secular instruction there might be much difference of opinion. I conceive that the great defect in the system which the church has patronized, particularly hitherto, lies in the extremely limited nature of the information communicated; and the object being almost entirely confined to making members of the Church of England and inculcating a blind submission to her, instead of imparting along with religious instruction that general information and intelligence which alone can make a school ultimately valuable to an individual who is to be in the lower walks of life. Too narrow and unattractive is the instruction given in the schools which call themselves, by a misnomer, National, that I think it by no means unlikely that a considerable proportion of the pupils, ten years after quitting them, will be found to have lost the power of reading. So little are their minds imbued with the love of books or of know-

ledge, by school business, that they have little temptation in the ordinary circumstances of a life of labour to keep up the acquirement. I conceive that by far the most important point to be considered in a national system of education, is the course of instruction that ought to be followed, and that as long as the books perused, and the instructions delivered upon them, are of an exclusively religious cast, it is vain to expect that school training will contribute materially to form a moral, religious, and intelligent population.

541. Do you not suppose that a sufficient religious education could be conveyed without the conveyance at the same time of any peculiar religious doctrine?—I am disposed to think so as regards children; with both I think that the doctrines of our religion, as far as they have a tendency to influence the habits and practice of the young, may be separated and kept distinct from the peculiar opinions of any one sect; and because such opinions embodied in any school-books I should consider as nearly ineffectual for any purpose at all, turning, as they generally do, upon points which are altogether beyond the comprehension of the young mind. And therefore it is, that I think it most of all desirable to have a system of religious instruction for schools founded upon the Scriptures, but directed only to those parts of the sacred volume which have a moral tendency, and which are likely to influence the conduct, cherish the best affections, and regulate the behaviour of the young. I am fortified in that opinion by the example of the German States, where the school instruction is founded on this principle, as well as of France, where the law on that head is very nearly a transcript of the German.

542. Has it ever suggested itself to you, in the matter of teaching religion, that teaching theology is one thing and inculcating religious habits is another?—Yes; I think that is very obvious, though certainly not sufficiently attended to in practice.

543. In the creation of religious habits do not all sects of Christians agree, so far as you have had an opportunity of considering the subject of teaching?—I think so.

544. Supposing that we wanted to teach theology to pupils, the teaching of theology would be like the teaching of any other science?—It certainly requires a matured understanding to deal with subjects so deep and difficult; nor can it be a very profitable employment for the mind of a child to be turned to points of doctrine, of which, from its very nature, it cannot be informed.

545. So that, in fact, the business of a teacher of the people, considering the matter of national education, would be to form religious habits, and those might be formed in a National School which did not impose any dogmata upon the mind of the pupil?—I should say so, certainly; at the same time I wish it to be understood, that by dogmata I mean the tenets of any particular sect. The leading and distinctive doctrines of Christianity ought not to be omitted. It is these only, I conceive, that are within the province of the school-master, his vocation being more of a literary than of an ecclesiastical character.

546. Assuming that there is a general coincidence in all Chris-

tian sects, those truths might be taught in a National School without trenching upon any religious differences that might exist among them?—I think they might.

547. And, therefore, if there were a spirit of forbearance among the Christian sects at this time in England, there would in reality be no objection on this score to the institution of a national education?—Not the least I should think. There is, in the present day, as far as I have observed, less of excitement and mutual hostility between the different sects in Germany and France than in England; and, accordingly, in the ministerial and official instructions sent out to the prefect of the circle or department, as well as to the teachers themselves, they are strongly enjoined to encourage mixed schools, where the children may practically learn the principles of toleration and forbearance, and where that cannot be done, the authorities are invited to take every means to provide such religious instruction apart as shall be thought necessary, or even to form separate schools. The last, however, they consider as a resource not to be resorted to unless all means of uniting the two persuasions shall be found unavailing.

548. Do you not suppose that the teaching of various sects in one school under that system of Catholic faith, if it may be so called, would very much tend to promote general kindness amongst the whole population?—I think so desirable an object most likely to be attained by such a joint and mixed system. Judging both from reason and experience, I should say it is a result that could scarcely fail to take place.

549. Do you not think a true Christian feeling would be created by such a system of national education?—I do.

550. Do you consider that in any way the interests of religion would be injured by such a system?—On the contrary, it appears to me that the amount of religious feeling and true Christianity would be increased very considerably, inasmuch as we are all taught to believe, and cannot help believing, who are familiar with the Scriptures and the New Testament, that brotherly love is one of the first of Christian virtues.

551. So that, in fact, the difficulty to which you have alluded could no longer exist if persons of the different sects would only learn to forbear?—Certainly.

Any sect which is jealous of the exclusion of religious doctrines from a national system of education has far more cause to object to the present system than to one that should professedly exclude the teaching of doctrines; and for the following reasons. It is true that the desire to obtain good instruction will always be a strong motive in the selection of a school; and parents will often disregard its religious character, and judge of its merits upon other grounds. But ministers and teachers who are anxious to maintain the number of those under their care and to preserve them in

the profession of their religious principles, would be more favourably placed if a national system were established than they can now be. The omission in the general system, of doctrinal instruction, would be remedied by the zeal of each sect: no attempts would be made to proselytize, as at present; and children would not be compelled, as they now are, to repeat that which they know to be false, and to treasure up in their memory doctrines which they cannot understand and which their parents do not wish them to learn.

If no injury is done to the religious habits of children by the exclusion of peculiar doctrines in a national system, and if in these matters they are left to the care of their parents and their respective pastors, there can be no objection to the interference of the State, and there is every reason for it. In the intelligence and education of those under its authority, the State has an immediate and direct interest. If, instead of being intelligent, the people are ignorant, they will be untractable, easily excited, ferocious and brutal. Private persons may be led by benevolent feelings to supply, to a certain extent, the wants of the community, and to take upon them that which is properly a part of the civil administration: but they never can perform it entirely, and they never can perform it effectually. A large portion of the population will be trained in dependence upon private charity, upon private favour and patronage. The schools also, being left to the care of a variety of persons, will necessarily contain every kind of defect, and their improvement will be slow, because their directors will have neither the inclination nor the power to avail themselves of new improvements. It is not reasonable that any sect or body of persons should try to prevent the establishment of a system, which would enable those, now without the opportunity, to obtain good education. If particular tenets are not expounded, religion is not consequently excluded; under a national system, it could be taught as well as it is at present; children would learn honest and sound precepts; they would be placed early in life in happy communion with each other, and their attendance at different places of worship, and on different religious teachers, would not interrupt the peacefulness of their daily intercourse. Because one party in the nation do not wish to see the benefits of education extended to all, is the State to neglect those who are now either excluded from the advantages of education; or can only get them on terms which sometimes compromise their moral duties? Has the State no interest in the condition of the people?—is it to refrain from affording better means of instruction than can be now obtained by those whose

circumstances in life are confined, lest existing establishments should become less flourishing? Let the State endeavour to frame comprehensive plans; let it make the attempt to establish schools embracing a larger range of subjects than the schools now existing do, and its efforts will be successful. All men have a quick perception of their personal interests, and the objects of good education are not misunderstood by the poorest person. The practice and experience of the British schools, the system of education in Germany and France, show that religion is no obstacle to the interference of the State; and the admissions made by those who regard religion as an insuperable difficulty, furnish really the strongest encouragement to those who are desirous that a uniform and general system of instruction should be established in this country.

JUVENILE OFFENDERS—THEIR TREATMENT IN ENGLAND AND THE UNITED STATES OF AMERICA.

ON visiting the prisons in England, that which most forcibly strikes a reflecting mind is the number of children of tender age, who for trivial offences are subjected to the corrupting influence of those places of confinement; who, before they have well begun to live, start in their career with characters already compromised, and who are learning, during their stay in prison, to be familiar with every vice. Such a system as this must be wrong, and full of danger to the well being of any country in which it is permitted to continue. But the magistrate replies, offences must not be committed with impunity, and however unwilling we may be to enforce the penalties of the laws, in the case of children, that duty, however painful, must be performed.

Punishment is either for the purpose of generally deterring or of reclaiming offenders. In a work of considerable ability which was published no long time ago, it appeared to be shown that our prisons have not much power to deter. Indeed we are of opinion that men are rarely frightened out of wickedness. There have been times when ingenuity was put to the test to invent cruel punishments, but it was never discovered that crime was diminished by that expedient.

Our prisons then are without much effect in inspiring fear; and as to reclaiming, they make no attempt. But it is not so difficult a matter to reclaim, as at first sight might be supposed, and our brethren of the United States of America have set us a noble example in this respect. They have not only

traced out a plan, but they have executed it. It is not our intention at present to enter into the details of their prison discipline, but only to consider how they have acted with regard to juvenile offenders. Let us not treat children as criminals, say our trans-Atlantic brethren, but let us put giddy and misguided children to school under a strict discipline. Let us by no means place them among those whom a life of crime has thoroughly corrupted, but take such measures as shall render their return into society safe. At Boston, New York, and in Pennsylvania, there are societies formed for this benevolent purpose. In order more distinctly to place before the view of the reader the method adopted for effecting reformation, we give an extract from the report of the managers of the society for the state and city of New York.

'The nature of the government and discipline exercised over the children will perhaps be better illustrated by a summary account of the routine of a single day in the House of Refuge, than by any other description which it is in the power of the managers to give. At sun-rise of every day in the year a bell rings to rouse the children. The cells are then simultaneously opened, and each of the children, having made up his own bed and arranged his little apartment, steps forth at a signal into the hall. They are then marched in order to the wash-room, where the utmost attention to personal cleanliness is required and enforced. From the wash-room they are called to parade in the open air, (the weather permitting,) when they are arranged in ranks, and undergo a close and critical inspection as to cleanliness and dress. The parade finished, they are summoned to morning prayers. These various operations consume about half an hour, and at half past five o'clock in the summer, the morning school commences: In school they remain until seven o'clock, when they are dismissed for a few minutes, until the bell rings for breakfast, which consists, according to the dietary regulations of the managers, of bread, molasses, and rye-coffee, occasionally varied by the substitution of Indian meal for bread, and milk for coffee. A half hour is allowed for breakfast, at the expiration of which, the signal for labour is given, and the children are conducted to their respective workshops, to remain there until noon. By an allotment of tasks, however, these hours of labour are shortened to the industrious. The working-day for this purpose is considered as commencing at one o'clock in the afternoon, when a certain task, proportional to his years and capacity, is assigned to each child, and if this task is performed before twelve o'clock at noon of the succeeding day, the child is rewarded by the allowance for his recreation of whatever time he thus gains before twelve and after eleven o'clock, until which hour all are kept in the workshops. The benefit of this arrangement is sensibly perceived upon the spirits and industry of the boys, and there are few among them who do not thus gain, what all but the wilfully idle are able to gain, some extra time for their own amusements.

'At twelve o'clock, a bell rings to call all from work, and one hour is allowed for washing, (which is again scrupulously attended to,) and dinner. The dinner, by the managers' regulations, consists (for five days in the week) of nutritious soups, meat, potatoes, and bread. On Fridays, fish is substituted for soup and meat; and on Sunday, a dinner of beef and vegetables of superior quality to those of the other days, is allowed. At one o'clock a signal is given for recommencing work, which continues till five in the afternoon, when the bell rings for the termination of the labour of the day. A half hour is allowed for washing (which is once more enforced) and supper consisting of mush and milk, molasses and rye coffee; at half-past five the children are conducted to their evening-school, in which they are kept till eight o'clock. Evening prayers are now attended to by the superintendent, and the children, ranged in order, are then marched to the sleeping halls, where each takes possession of his separate apartment, and the cells are locked, and silence is enforced for the night. The above is the history of six days of every week in the year, except that, during the short winter days, morning school is suspended, and the workshops are closed at four o'clock in the afternoon. On Sundays, labour of course ceases, and instead of the morning school, the time allotted on other days for this purpose is taken up in the classification of the children according to their conduct during the preceding week, and the distribution of badges of merit. Religious service is performed twice during the day in the chapel, in the presence of the committee of management by the clergymen of the city, in rotation. In the interval between the church service, a Sunday school is held for the children, and after the evening service they are allowed to walk about the grounds, under the observation of the officers, until eight o'clock.'

The nature of the employments is shown by the following extract from the report of the managers.

'During the past year, the inmates of the House of Refuge have been engaged in the following mechanical employments—in the manufacture of brushes for clothes, shoes, hats, &c., in cabinet work, making bedsteads, pine and cherry tables, wash-stands, &c.; in the manufacture of bead ear-rings, safety chains, and necklaces, and principally in the manufacture of seats for chairs and settees. The amount of work performed by the boys in these branches will appear in the statements of the superintendent annexed to this report. Shoes for the use of all the children are made within the walls, as are also clothes for the use of the whole establishment. The cooking of the male and female houses is done exclusively by the inmates of the respective houses; and the washing for all the children is done by the girls. By a recent arrangement, fifteen of the girls are now employed by a tailor in making clothes on wages of a 1s. each per day. And in the above mentioned trades, (except the making of shoes and clothes,) the boys are in like manner hired by contractors at wages of 12d. or 1s. 2d. each per day. This method

has been adopted by the managers, after a trial of different disposition of the children, as on the whole the most advantageous.'

The chief instrument then of reformation made use of by the societies, now under our consideration, is *labour*, the carefully filling up all the different intervals of time with useful occupation, and thus giving a habit of patient industry. The mind of a child dwells upon mischief only, when it has nothing more powerfully interesting to occupy it. The more violent passions have not yet come into action, and this period, which immediately precedes adolescence, is that in which good habits can be acquired with the greatest certainty. These habits, when once formed, will have great power in restraining conduct at the period shortly to arrive, when passion is the strongest, and reason, when compared with the difficulties which it has to contend against, is the weakest. This then is the period during which the parent and philanthropist must work; in a little time it will be too late: the managers of this society observe:

'The experience of our institution fully confirms the common opinion that the hope of a delinquent's reformation is inversely as his years; and that the benefit which an offender of mature age derives from the discipline of the Refuge is greatly counter-balanced by the evil which he spreads around him. It must indeed be an obvious truth, that a youth of either sex, who has passed the years of childhood, who adds a thorough acquaintance with vice to the untutored passions of early life, and who has felt all the attractions, and but slightly the bitter consequences of guilt, is not included among those juvenile delinquents whom it was the design of this institution to receive, cherish, and reform.'

Juvenile delinquents within the period of life alluded to are submitted to the discipline already described; and when it is considered that they are sufficiently habituated to moral conduct, and have obtained skill in some mechanical employment, they are apprenticed to masters in different parts of the country. Nor does the supervision of the society cease upon the youths quitting the walls of the institution, 'but as far as is practicable, a tutelary observation is still maintained over the situation of the youth who have been indentured, and particularly over the treatment which they receive from their employers. And in some instances, where an interference on behalf of the apprentice was demanded, as where it was discovered that he had been cruelly treated, or that his morals had been neglected, or that the character of his master was different from what it had been represented, and likely to affect injuriously the welfare of the indentured boy, a change

was effected by the exertions of the committee, and the child transferred to a more humane and advantageous situation.

• We have had the advantage of receiving communications respecting these institutions from an eminent American philanthropist, who informs us that, as far as his knowledge extends, their number is three; one in Pennsylvania, for the city and county of Philadelphia; the one in New York, which we have been considering; and one in Boston in Massachusetts, for the city of Boston. He believes that, upon an average, there are 120 children in each of these institutions; and he thinks that he can with safety say that 80 children at the least are reclaimed out of each 100 who enter them.

At Boston, the labour has been confined to a very large garden. In Philadelphia, mechanical arts are taught as well as at New York; but, he adds, 'a plan was in progress when I left Boston for the establishment of a farm school for this class of children, from which I should look for better results, both financial and moral, than from any mechanical arts.'

Such is the conduct of certain societies in the United States of America, with regard to juvenile offenders. But if, in this country, a child steals a faggot, or is guilty of any other act of depredation, which youthful thoughtlessness, or the instigation of unprincipled parents, may induce him to commit, what is done? The law makes no discrimination; the penalty is affixed to the crime; the degree only, not the description of punishment, is left to the discretion of the judge; and the prison, with all its horrors, is always open to receive the breakers of the law, of whatever age they may be. The child who once enters a prison, ever after becomes but too familiar with its walls. The punishment, instead of reclaiming, as in the instance quoted from America, has a directly opposite effect; vice, instead of being corrected, is contracted in our prisons, and the boy, who, when first committed, was overwhelmed with grief and a consciousness of guilt, has not only learned to sneer at virtue before he is liberated, but has obtained information and associates which render him capable of carrying on a predatory war against society with effect. Out of each 100 committed to the House of *Reformation*, our American friend assures us that 80 are, upon an average, reclaimed. Out of that number once committed in this country, how many are again found upon the gaoler's list? But suppose a youth to have been not only guilty of the particular offence for which he has been committed, but also to be really corrupted,—a system similar to that pursued in America is still the only one which can possibly succeed in correcting him. Vice, which brings an offender under the cognizance of the legal authorities, is usually joined

with a spirit of daring and opposition, which would not be deterred by blows or rough treatment from the pursuit of its object. But the lengthened endurance of a mild steady discipline, in which the bad feelings have no play, and in which there is nothing to oppose, is quite another matter. Where there is nothing to resist, nothing to combat, the brutal mind will, from very want of excitement, either fall into a state of listlessness or despondency, and after a time will receive with gratitude any employment which will relieve it from its own fatiguing company. A habit of industry may then by degrees be generated, and after a time pleasure will arise from the circumstance of doing what is right.

Let us consider the inmates of our prisons, and analyze the causes of their misfortunes. What does their criminal conduct arise from? In many, from ignorance. In many, from the pressure of misery. In some, from temporary want of balance between the passions and moral powers which exists generally in youth; in most, from vicious habits early acquired. Knowledge is the cure for ignorance, so that those in this class may without much difficulty be made good members of society: instead of despising and merely punishing, let us also teach them. We are aware that it is an easier matter to keep ourselves altogether aloof from persons of this description, than to improve them; indolence and pride both favour such conduct, but is it generous, or even politic? for although we personally may avoid contamination, society, as a mass, cannot. In these times, if we would have society avoid threatening convulsions, there is but one course to pursue, which is *active benevolence*. The crimes of those in the second class proceed from circumstances which human nature can seldom withstand, and it should not be forgotten that the money required to punish might in such cases be often sufficient to reclaim. To the third class, viz. those who have done wrong from a temporary want of balance between the passions and the moral powers, most men have belonged in the earlier period of life, and their future course for good or for ill has depended much upon the education they have received, and the society in which they have been thrown. We cannot be too careful about destroying future prospects in life by too severe a condemnation of the thoughtlessness of youth, by degrading him for ever for actions for which perhaps those who ought to have restrained him are more responsible than himself. We heard the other day of a boy who, for joining in a youthful disturbance in a workhouse, and breaking some windows, had been committed to the House of Correction. This boy bore otherwise an excellent character; for this act, he undoubtedly deserved punish-

ment, the rod perhaps, or solitary confinement. But did his conduct justify the sending him to mix with the most hardened offenders of the metropolis? Our indignation is roused at the recital of such an act of atrocity, this poisoning of society in its very source. The boy has since been received by the Children's Friend Society for the suppression of Juvenile Vagrancy, and will, after probation in its School of Industry, be apprenticed in some of our healthy colonies, and there, in all probability, become a useful member of the community. We had, some few months back, occasion more fully to notice the above mentioned society. We have lately again visited the boys' asylum at Hackney-wick, and received the highest satisfaction from viewing the arrangements and the treatment of the children, who are for the most part from the lowest dregs of our population—some have committed offences, most have been exposed to very unfavourable circumstances, and would in all probability in a short time have been lost, had they not been rescued by the society. Kind treatment only is used here; a blow is never given; and the master, speaking from experience, says it is never necessary, there being few who refuse to be directed by those who manifest a lively interest in their welfare. We saw here one boy who had committed two thefts; he was not only a monitor, but found worthy of the highest trust: in the world he would have been degraded, and never had a chance of regaining his character. Here the young offender has a fair opportunity given to him; he is placed under favourable circumstances, he is in fact *educated*. Plutarch says that Lycurgus resolved the whole business of legislation into the bringing up of youth, and we feel an assurance that a great proportion of our criminal legislation, especially for children, might also be so, with benefit to society. Asylums such as that at Hackney-wick, and those in the United States of America, are the only proper receptacles for youthful offenders.

In England, as is supposed most suitable to a free country, but little discretion is left in the hands of the magistrate with regard to the manner of dealing with an offence. But in the case of youths, this is attended at present with great inconvenience; for this reason, until proper asylums are open for their reception, we prefer a summary punishment on the spot, to the imprisonment of young boys. To a single magistrate, however, we should be unwilling to delegate the power of ordering its infliction; but it might be given to two or more, as is the case at present with many summary convictions. As a general rule we protest against corporal punishment; but under existing circumstances we certainly do think that the rod

is better for children than an English prison. A police magistrate, whom we shall not name here, but whose example we hold forth to his brethren, was so horror-struck at the idea of committing children to prison, that he resolved to run some personal risk rather than do so, and he has become a worthy instance of breaking the law for the sake of doing good. When a child is brought before him, instead of awarding the punishment prescribed by the statute book, he obtains permission from the parents to flog him, and he actually has that punishment inflicted with a birch rod in a summary manner in the yard of his office. We have his assurance that his rod has had a better effect than the tread-wheel; children rarely appear before him a second time.

We have a well-grounded hope, that crime may be very much diminished by a consideration of its causes, and by subjecting the criminals to such a moral discipline as will operate by degrees upon the character. The necessary machinery would without doubt be expensive in the first instance; but the eventual gain to society would be great, as criminals would not breed criminals in the same ratio as at present. Prisons should be hospitals for those who are morally diseased, and their treatment should be rational. In the case of young offenders, all that need be done is to educate them. To allow a child's future character to be compromised by some early indiscretion is to create an enemy to society. The present government has not neglected the important subject which we have been considering. A gentleman whom they sent to America has now returned, and his report we hope will shortly be before the public. We do most sincerely trust that his majesty's ministers will lose no time in bringing forward some well considered measure to remove the evils, of which we have pointed out only a small proportion.

ON TEACHING BY PICTURES.

WE have had our attention directed to this subject by the following statement:—

‘I write as you desire, to give you some account of my little nephew, who is now just two years old. He is extremely fond of pictures, and has been in the habit of amusing himself with the wood-cuts in the “Penny and Saturday Magazines,” and other books within his reach, occasionally asking about what he sees. For several months he has been able to name, and distinguish, by form, every animal, plant, statue, and portrait in the first volume of the Penny Magazine; every thing, in short, but some of the ruins,

churches, and buildings, which he passes, saying he does not like them, probably because he does not understand what they are. I think he prefers the heads of celebrated persons, and the animals, to any others, occasionally making remarks (where he has received information) upon the character of the former, and without information on the action of the latter, such as "Dr. Johnson, very rude man; Isaac Newton, not Isaac Walton; Isaac Walton, a fisherman, &c." The last time I saw him, he showed me the engraving after one of the Cartoons, when he pointed out to me by name first Christ, then Peter, (remarking that he was kneeling with the keys,) and then several other disciples, Matthew, John, James, and Judas; nor was he to be misled by my asking him about the last mentioned, first, as he evidently knew and remembered their faces and attitudes. He distinguishes perfectly between the Portland and Warwick Vases, so that I believe if he were shown either of these vases he would immediately name it. The other day he met with a tea-urn for the first time, and immediately named it from having seen a picture of one in a child's book. I think his knowledge of the plants, statues, and portraits, the most remarkable; of the two latter subjects I suppose there must be nearly forty, and as the style of their execution and their size are so nearly the same, he could have nothing to guide him but his knowledge of their faces. In one case, where the shadow was badly placed, he remarked that he "had a dirty face." No pains have been taken to teach him this. All the information which he has received has been in answer to his eager questions; and it may be said, that he has in fact already made some progress in the knowledge of zoology, natural and sacred history, biography, and botany, entirely from the use of pictures.

If we consider how largely pictures contribute at the present day to give impressions to children, and to communicate either knowledge or error, but more frequently the latter, we shall think the subject worth a little consideration.

Next to the impressions produced by real objects, pictures are in early life the fruitful sources of ideas. A child reads a picture long before it reads a book. The mode in which a child gradually acquires the true interpretation of the objects presented to its eyes is not very easy to trace, because the acquisition of this practical knowledge begins with the child's existence. We see, however, that a child, as soon as it has the use of its arms, calls in the aid of another sense to help its impressions of visible objects: every thing that a child sees, it wishes to handle; and any object that it can handle is carried to the mouth, where it undergoes a new kind of examination.

The meaning of a picture, even a mere outline, is soon understood by a child when the reality has been seen: if neither the reality, nor anything belonging to the same class has been seen, a picture conveys no meaning to a child, nor indeed to a man. A picture of a thing which is altogether new and un-

wn, and the thing itself, are at first sight equally intelligible.

How does a child know that a few lines scratched on a piece of paper are intended to represent some particular object, or some object belonging to a class? We can only answer this by considering what that is by which we know that a picture is a representation of some definite thing, or some thing belonging to a definite class of things. Colour in the first place is not necessary: a man's profile or the figure of an animal may be cut out either in black paper or white paper, and in either case the object may be immediately recognized. Much less is it requisite that every part in the object should have something corresponding to it in the representation. A few strokes arranged in a certain way convey the idea of a man, a bird, or of any class of objects with which we are familiar: a few strokes are even sufficient to point out individuals of a class, if the person who is to judge of the picture is well acquainted with the individual object represented. We often know a person by seeing only a part of him; a glance at part of his face, or a view of his back, is often enough. It is then the form of a thing which enables us to recognize an object, or its representation; but what is the form, and how much is it? It is not the form of each part, though each part, when accurately represented, tends to confirm our recognition of a thing in which each part is already known to us. This is the way that a naturalist looks at a drawing of any object, or an antiquary at a coin or gem: he tests and examines his first and general impression by a careful inspection of the minuter parts of the object. A single glance enables us to know many representations of objects, whether they be intended to represent any one of a class or some particular one of a class. It is clear, therefore, that the notion of a resemblance is very rapidly produced. The general form of a real object, as presented to the eye, consists in the boundary lines of this object as projected, or appearing to be, upon something placed further from us than the object, and in a line with the object and the eye: for instance, the forms of buildings are often projected on the sky, and at certain times in the twenty-four hours and in certain states of the atmosphere, they show themselves in a surprising angular and distinct form. There is no real difference between the boundary lines of objects thus presented to the eye, and other lines drawn in proper positions and proportions on any plane such as a flat piece of paper. These lines, when drawn in their true positions and proportions on any plane surface, are as complete a reality as the object itself, and convey as exact an impression as the *general* impression

of the real object : it is true, that if we begin to look to minute details, the appearance of a real object and the outline of a picture are not the same thing ; but we are speaking of an outline picture, which does no more than present the general character and the most marked or distinctive particular characters of objects ; and for this purpose an outline is all that is wanted. We make these remarks, because we have heard it said that children do not understand outline representations. There may be some children who do not, because there are some unfortunate children who hardly understand anything ; but, as a general rule, children do understand outlines, even their own clumsy imitations of men or quadrupeds which they make to amuse one another with frequently long before they have learned to read and write.

The low rate at which tolerably good copies of most objects can now be procured owing to improvements in wood-cutting and in the whole machinery connected with printing, renders it an object of great importance to consider how far these improved arts can be made useful in education. Every body will readily admit that accurate representations of many objects are essential to the right understanding of what we read : they are as necessary accompaniments to treatises on many branches of science or art, as maps are when we study geography or history. To children they are a never failing source of pleasure, and they may be made powerful instruments for the communication of useful knowledge. We will mention a few classes of objects which may be usefully represented in children's books ; they are classes about the propriety of which there can be no dispute, provided the representations are correct.

Objects of zoology—such as quadrupeds, birds, fishes, &c.

Objects useful in the mechanical arts, or objects the products of the mechanical arts—such as various kinds of instruments and implements, machines, &c.

Objects historical—such as views of edifices known in history, views of places associated with historical events, likenesses of distinguished persons ; representations of the different forms of the same things at different epochs, such as costume, ships, military weapons, &c.

Other classes of objects may be mentioned, of which representations will be useful and pleasing, such as views of striking scenery in all parts of the world, especially when such localities are connected with historical events. We may here mention a recent publication of this class, which in its scope and design is calculated to give both pleasure and instruction. The

Landscape Illustrations of the Bible* contain views of the most remarkable localities in Palestine, accompanied with a short letter-press description and a reference to authorities. As specimens of engraving, the views are more highly finished than would be necessary in any similar work designed to be extensively distributed; though these engravings cannot by any means be called dear. Of the value of such illustrations applied to those countries which have been the scene of many remarkable events, there can hardly be a difference of opinion; and this value is increased when these views are characterized by such striking natural features as those of the mountain-regions of Syria. The value, however, of such illustrations depends altogether on their accuracy; if they do not possess this essential quality, we would rather be without them. In the work just alluded to, the names of the draughtsmen are given, which is as much as we can reasonably expect. There is, however, some suspicion, perhaps often groundless, that the rough sketches of travellers are frequently embellished before they are presented to the public. The reading community, however, is as much to blame for this as any body else: they have not as a body sense enough to prefer a true rough sketch to a finished picture which contains details that will not stand the test of criticism. Few publishers now would venture to send out such homely cuts as we see in Niebuhr's Travels, and other good works, and yet many such drawings, though positively ugly, have been found to possess strong merit for fidelity.

This style of illustration, which has been applied to the Bible, has also been extended in some recent publications to many of the most remarkable localities in Greece and other classical countries. Still much yet remains to be done in this department. We can imagine nothing which would contribute to give so strong a charm and so vivid a reality to many passages in Greek and Latin writers, as a familiarity by good pictures with those remarkable spots where nature still continues to be the best and sometimes is the only trustworthy commentator on the text of the ancient historian.

The Gallery of Portraits, published by the Society for the Diffusion of Useful Knowledge, is one of the best and cheapest attempts to make pictorial illustration contribute both to amusement and instruction. But the value of this series, as every one feels, lies in the real or supposed truth of the original portraits from which the engravings are taken.

Of late years it is surprising how much we have added to our clearer conception of ancient history by improved maps,

* Publishing by Mr. Murray, Albemarle Street.

and by plans and views of the most remarkable sites of antiquity. We think it will not be denied that the classical studies of our youth would gain in distinctness and in attraction by increasing as much as possible all aids of this kind, which unfortunately, till within a few years back, had fallen almost into disuse. Yet if we look into some of the old editions of the Roman historians, such as Florus, by J. G. Grævius, we see, that the commentators of that day did not consider such aids as useless. They give us copies of medals (rudely enough drawn indeed, but still not without their use) which belong to the personages mentioned in the text, or commemorate some great historical event, and confirm the general statement of the historian by the least doubtful of all evidence that we can have. At the present day it is almost needless to observe, with what superior accuracy and at how much less expense such illustrations can be published for the use of schools.

Pictures are useful for the instruction of children, when the objects represented belong to that class of things which are worth knowing, and when the representation of them is strictly correct. What objects are worth representing cannot be determined exactly, for many obvious reasons; but we shall endeavour to approach to a determination by considering some kind of objects which it is not useful to represent. It is not useful to give to children any representations which tend to mislead them, or to deceive the understanding; nor is it useful to give them pictures which tend to excite thoughts and associations that have a bad effect on the moral character. Neither of these two propositions perhaps will be disputed as thus generally laid down: but on the former much difference of opinion may arise, when we come to analyze it, and we shall therefore pass it over now, and make a few remarks on the second proposition, about which there can hardly be any difference of opinion.

No prudent parent would treat his children with the weekly entertainment of 'God's Revenge against Murder,' a London publication which contains accounts of notorious offences against human life and representations of the chief circumstances, which are generally some shape of atrocious murder. Such pictures and publications do no harm to a mind already formed by reflection and education; for it turns from them as from any other object the contemplation of which gives no pleasure. But children and the uninstructed, such as servants, who are often children in understanding, feed greedily on such food. If there were no other objection to it, there is this, that it occupies the mind to the exclusion of other and better things;

but besides this, it produces a feverish excitement, with indefinite ideas of fear, and makes the mind dwell on acts and associations which it is better to banish from our thoughts as much as we possibly can. Parents are not sufficiently cautious how such edge-tools are handled by children. A short time ago there appeared in the London shop-windows a penny picture of the devil, with a pair of horns, tail, fork, and other suitable appendages, carrying off a number of the leading political characters of the day, in whom, according to the ingenious draughtsman, this personage is supposed to have a peculiar interest. This picture, ridiculous as it was, worked its effect on a child within our knowledge, and caused much misery and some sleepless nights. At present it is difficult to prevent a child from seeing such absurdities, and after all, the mischief is not in most cases of a permanent character, though we are much inclined to think that it sometimes is; but there are parents who unwisely give their children such trash to fed upon, when there is better food in the market.

Indecent prints are the most demoralizing of all the forms that the imitative arts can take. No parents give such pictures to their children, but they cannot always prevent them from being seen, because they often appear in shop-windows, at least in London. The mischief which such prints cause depends on the age and temperament of the spectator: that they do much harm in many cases is notorious. An efficient system of police might possibly check the appearance of such prints in windows, though the question between the boundary of decency and indecency would be often violently disputed. With such kind of prints, however, we have no further concern here, than merely to say that they, as well as those mentioned just before, belong to one large class, which comprehends all prints of all kinds that tend to fix in the mind either false fears or false desires. By fears and desires that are false, we mean, as to the first, fears which are an indefinite apprehension of some evil, but are not fears of that class which tend to determine conduct in the right way; as to the second, we mean such notions of present or future pleasure as are not founded in truth, and are determined by general experience to cause misery and not happiness.

According to these principles we object to many prints, which appear even in religious books, such as representations of the torments of the wicked in a future life; for, though God has declared that the wicked shall be punished, man does not know the precise mode of the punishment, nor can he, without a gross act of folly, attempt to represent such

subjects. On these principles we object also to some of the illustrations which appear in such books as Mant's and D'Oyley's Bible, though they are all taken from pictures of various degrees of excellence. None of these illustrations, however, are so absurd as some which appear in the older Bibles, and in various books of devotion. Our objection to most pictorial illustrations of this class is, that they are bad for children, because they are either not the representation of a truth, or because they attempt to represent something which cannot be represented: whether or not they are good for older people is not now our business to inquire.

The first proposition laid down was that children should not see prints which tend to mislead or deceive the understanding: the rule may be a very good one, but a wide diversity of opinion may arise upon the interpretation of it. In a recent Number of this Journal (No. XIV. p. 246), a set of historical pictures was recommended as a useful means of fixing great historical events in the memory, and it was there remarked, that 'Correctness of costume in such prints, or good taste in the drawing, however desirable if they can be easily obtained, are of very subordinate importance.' From this remark we entirely dissent: to us such a principle appears likely to be productive of so much mischief as to render null whatever good there may be in the rest of the plan. If we were to make a series of historical illustrations of this kind, and introduce various discordancies of dress, and circumstance, we should be associating in a child's mind a number of things that are not true, with a general fact supposed to be historically true: and the amount of error thus implanted in the mind might be much greater than the worth of the historical fact or facts intended to be fixed there. Most persons who have attended to the history of their own minds will probably be able to refer some of their opinions and prejudices of mature age to no better authority or evidence than that of a picture.

The objection here laid down is one that might be extended by some people to all fiction—to all works of fiction, to all fictitious representations, whether on the stage or in pictures. But our remarks here have reference to children only, nor do we mean to say that even they should be excluded from all pleasures which belong to the class of fiction and imitation. We should all lose much real pleasure if these arts were banished from life, to the dullness and monotony of which they often give a pleasant stimulus and a cheerful variety. As to children, it may be remarked, as

it often has been, that they are not so dull as to take all fictions for realities; and that a child, when he reads fables in which animals and even inanimate things act like rational beings, never for a moment supposes that these things are true, while the value of the moral lesson thus conveyed is not diminished by the wrapping in which it is enveloped. We admit, almost in its full extent, the assertion that children are not deceived by fables; but on the other hand, we think that, as to any moral benefit, if that is the object aimed at in giving lessons in this form, they are just as efficient as a puppet-show and no more. If they amuse children and do them no harm, that is enough. But the mischief which arises from allowing children to feed their restless curiosity chiefly on fictitious scenes, whether represented in pictures, or exhibited in the shape of novels, or poetry, is perhaps the cause of a large portion of that feebleness of character which is so apparent in our actual society.

There is much difficulty in stating accurately the question as to the *fictitious* part of pictorial representation, we mean when it is designed to teach children something by it: if it is merely intended to amuse, we have no objection to all the absurdities and humours which we see in some of the common caricatures. The more absurd and laughable such things are, the better. But when pictures are systematically presented to children with the professed view of inculcating facts, (which it must be remembered will often incidentally inculcate opinions also,) we cannot be too careful to let our facts be true in all cases where particular truth can be attained; and in all other cases, we should give to our pictures at least that general truth and that reasonable probability which will bear the test of future examination, when the child is grown up into a man, with the recollections in his head which it is the professed design of the scheme to make permanent.*

* It is designed by this Society to publish a series of prints illustrative of English History. Most of them will be historical scenes, represented, we believe, as far as is practicable, with regard to the conditions which have been here laid down, as necessary to the usefulness of the scheme. Some of the prints will contain views of edifices and places of historical celebrity, together with correct views of armour, dress, and other things that illustrate the subject.

ADMISSION OF DISSENTERS AT THE UNIVERSITIES.

Our attention has been drawn to this Charge*, not less by the sound and judicious views which it develops, than by the tone of truly Christian mildness and liberality which pervades every part of it. It does not fall within our plan to notice publications of this class, and it is only with reference to a part of this Charge which touches on the subject of education that we introduce it here. We wish to direct attention to that portion of it which refers to the particular question of the admission of dissenters into the universities, on which, in a preceding Number, we have expressed our opinion, and which we rejoice to find (at least in the general principle) supported by so powerful an authority.

With reference to the subject with which we are more immediately concerned, the Bishop observes (p. 14):—

‘As to the claim of admission into our universities, far more desirable is it, that it should be amicably settled between the parties immediately interested than become a matter of legislative interference.’

We need hardly say that in this sentiment all true friends to the measure most heartily concur; but we fear there is little chance of any amicable settlement. In fact, the principle on which the opposition has been raised and supported in the universities is precisely of that nature which must forbid the possibility of such an arrangement. To us, indeed, the objections alluded to, viz., those which result from viewing the matter as a *religious* question, appear untenable; but we fear there is little chance of bringing the heads of the universities to think so, and while they remain in their present persuasion all compromise or accommodation is hopeless. Nothing short of a law will ever effect a change in their system. While we firmly believe that such is the fact, we earnestly wish that it were otherwise; and that we could indulge in the same expectations that the Bishop of Chichester has here expressed. The Charge continues thus:—

‘Involved as the question is in extreme difficulty, yet I should be sorry to find the difficulty insuperable. Perhaps, indeed, after due consideration, it might not be found impossible to frame provisions by which those who are not members of the Establishment should obtain degrees in all the faculties excepting theology: without detriment to the interests either of the established religion or of the universities.’

In the general truth of this opinion we entirely agree. *Matriculation*

* A Charge, delivered to the Clergy of the Archdeaconry of Lewes. By Edward Lord Bishop of Chichester. 1834.

culation and graduation without religious tests could in no way diminish the respect felt for religion; while, in fact, the compulsory subscription to a number of propositions like the Thirty-nine Articles, which the candidate does not even *profess* to understand, has a very strong tendency to diminish, if not destroy, the conscientious spirit in which alone such subjects ought to be approached.

The Bishop proceeds to a more particular detail: not only does he see no evil likely to arise, but—

‘In some respects both might be benefited: as a separate examination might be instituted for students in theology, which would prepare them much more suitably, than they are in general now prepared, for admission into holy orders. My notion is shortly this: and it is not one which I have taken up as an expedient for getting rid of present difficulties, but which I have entertained after long and serious consideration. Instead of admission to the degree of A.B. in the January term, it might take place in the June preceding. Then, such young men as are looking forward to lay professions and employments might betake themselves without loss of time to their destined occupations; while such as were intended for the ministry should have a course of study laid down to which they might apply themselves diligently till the ensuing spring or summer. They should then repair to their respective universities, and there undergo an examination. Unless they acquit themselves to the satisfaction of their examiners, no college testimonials for orders should be granted, nor should they be permitted to appear as candidates before any bishop. Whether this or any other arrangement be judged expedient for the very desirable object of extending to dissenters the facilities of obtaining knowledge which are possessed by ourselves; it might perhaps appear more advisable that such suggestions should be addressed to the universities than to a meeting of parochial clergy. But the close connexion of the subject with the great questions now agitated, and the vital interests at stake, as well as the advantage which would be derived from a purely professional examination in the university for holy orders, justify me in offering them to your attentive consideration; if they be not even appropriate to one of the main objects of our meeting.’—p. 16.

This plan for altering the period of examination, and adding a separate theological one, is, as the author admits in a note, specially suited to the Cambridge system; but he intimates an expectation that the Oxford plan might be accommodated to it likewise. As to the probability of either university, especially Oxford, listening to any such suggestion, we cannot say much; but the plan itself appears to us a very good one. In Oxford, the examination in the rudiments of religion is much insisted on, not only for clerical but for all candidates. If the Bishop’s plan were adopted with only this modification, that

all Church of England candidates should be subjected to an examination in the rudiments of religion, distinct from the examination *in arts* (to adopt the old and correct academical term), it appears to us that every objection would be met; and the integrity of religious instruction, so much insisted on, would be preserved. At Cambridge perhaps the difficulty is not so great, since we believe the examination is one specifically in Paley's Evidences and some portion of the Greek Testament, in writing, to which we believe no dissenter would object. In Oxford it is undefined, *vivâ voce*, and entirely at the discretion of the examiner. If it were either limited, as at Cambridge, or separated from the rest of the examination, we think the difficulties, as regards those not professing the creed of the Church of England, would be entirely removed. Perhaps in the exposition of the Bishop's plan this point is hardly stated so fully as to enable us to judge precisely how his Lordship would consider it operating in favour of the dissenters; but it is manifest that something of this kind is intended and involved in the very principle of the suggestion.

We cannot refrain from expressing our satisfaction at the publication of such just and liberal sentiments from so influential a quarter, and we hope that we may regard them as in some measure an anticipation of that cordial co-operation which we are persuaded all the truly enlightened portion of the Church and its authorities are prepared to give towards the great object of diffusing the benefits which national universities ought to afford, and which Christian institutions ought to dispense within no narrower limits than those to which Christian beneficence is restricted.

ETON SCHOOL.

WITHIN the last twelve months there have been several pamphlets published on the subject of education at Eton*. We cannot say that we consider any of them well calculated to afford satisfactory information as to the present condition of that school, or to suggest very sound and searching remedies for the evils whose existence even its apologists are constrained to admit. The publication before us will convey an adequate notion of the sort of attack and defence that has been kept up during this pamphleteering field-day, when the genteel combatants have measured foils with infinite

* The Eton System of Education vindicated; and its Capabilities of Improvement considered, in reply to some recent publications. Rivington, 1834.

gravity, and discharged their blank cartridges with a most imperturbable air of resolution. In truth the writer before us is himself an accomplished proficient in this harmless warfare, and has contrived to get up a very pretty mimic fight between his right hand and his left, by the ingenious machinery of *Vindication* and *Capability*. Says *Vindication*, all those who have whispered anything against the principle of Eton education are most mistaken and evil-minded persons,—the principle is as fine a principle as ever was reduced to practice, and every part of it is equally perfect. Says *Capability*, there are a few weeds over-running this fine principle,—and in truth the whole ground wants the most careful grubbing, trenching, manuring, and all that,—little that is useful thrives there, amidst the barrenness which refuses to produce, or the rankness which produces but to destroy. It appears to us that the best way to get at the truth is to bring these admirable skirmishers into more intimate contact than the writer himself has ventured to do, and to let *Vindication* and *Capability* try a passage at arms in the close tilting ground of parallel columns. We shall do this as we proceed to take a general view of this important question; for the right understanding of which, combined with some previous knowledge, we are upon the whole mainly indebted to this and the other *ex-parte* publications.

'The Vindicator,' as the writer of this pamphlet is designated in the Quarterly Review, divides his work into the following heads:—Devotional Exercises, Religious Instruction, Public Classical Instruction, Extra Instruction, The Foundation, Moral Discipline. It does not appear to us that these divisions are presented in the most convenient order for obtaining a connected view of the whole 'System;' and we shall therefore examine the great branches of the subject under a different arrangement. We begin with 'The Foundation.'

Eton is a collegiate establishment, founded for the education of 'poor and indigent boys,' by Henry VI. in 1441. The college consists of a provost, seven fellows (one of whom is vice-provost,) one upper-master, one lower-master, and seventy students. 'The provost is appointed by the Crown; the fellows are elected by themselves and the provost; the head-master is appointed by the provost; the lower by the provost and fellows.'* The admission of students to Eton College is upon the most large and liberal scale,—no presentation is required, no interest is needed. The parent or guardian of a 'poor and indigent boy' enters his name in the college books, and supplies a certificate of his birth. On the

* Some Remarks on Eton School, by a Parent.

last Monday in every July the candidates on the books undergo an examination. The statutes demand that they should have acquired a certain proficiency in reading, and the elements of singing; that they should be of legitimate birth, and have no physical deformity. The examiners go farther:—they assign the boy his rank in the school, according to his acquirements. At one period, and that not very remote, there was no subsequent change in this first placing of the student, whatever might be his future industry or display of talent. King's College at Cambridge, whose fellowships are exclusively confined to the college of Eton, became for the most part, therefore, as it were, a close corporation, in the hands of certain heads of families, who put the little arithmetic which they had themselves learnt at Eton to excellent use, in calculating, to the minutest fraction of time, the chances of superannuation at the end of twelve years of monastic suffering for their unhappy children. The instant a child could speak he was taught to lisp Latin; he was driven to read before he could run; at three years of age he could conjugate *Amo*; and at five he was entered on the college books, provided with a stuff gown, and one daily meal of mutton, locked up duly in Long Chamber, and fagged and flogged according to long prescription, supported by the hope that he should pass into the fifth form and become a fagger himself, and after having had his run at King's College, should obtain degrees and ordination, and perhaps arrive at the dignity of being himself one day a flogger in the very place of execution where he had so long been the flogged. Doctor Harwood, the bibliographer, in the fullness of his gratitude to Eton and King's, published a list of the great men that had adorned their common rolls from the foundation of the colleges to his own day. It would be extremely difficult to find a collection of names that the *world* had so thoroughly determined to forget; and we are not aware that even Doctor Harwood's quarto had the effect of making the world ashamed of its neglect. But there was something better than fame in the old arrangements. There was often provision for four or five boys (if these managing families were blessed with so many,) in the ample revenues provided by the royal founder; there was nothing of the tantalizing character of a lottery about this provision; the disappointed might say—"patience, and shuffle the cards,"—but they were never shuffled, they were packed; a good calculator could always see his way, provided the children were dedicated to their vocation, almost upon the baptismal altar. But the days of innovation arrived some twelve or fifteen years ago; and in an evil time for those who had so long held Eton as an here-

ditary estate, a yearly examination of the scholars was insisted upon, and they were put up or put down in the classes according to their merits. We are surprised that the waters of reform did not rush in through this breach ; but in truth Eton has enjoyed very vigorous conservatives during the last quarter of a century, and has preserved an ample stock of venerable abuses, even with the loss of this ancient glory of her anti-innovators. Upon the present system, therefore, Eton College is an open school : the rank of her students is periodically settled according to their deserts : if a boy be at the head of the school before he is eighteen, and a vacancy occurs amongst the seventy fellowships of King's, he becomes a scholar of that institution ; he takes his degree at Cambridge without examination ; and, after a certain number of terms, is inducted into the honours and profits of a fellowship, which he holds till he is disqualified by marriage or preferment.

It is this chance of a fellowship of King's which keeps up the number of scholars of Eton College. Without this chance no parent would for a moment think of exposing his child to the moral contamination and the personal wretchedness of the college life of Eton,—for the sake of obtaining an exceedingly imperfect education, at a higher cost than he would incur at the greater number of the best private schools of the country. As the larger portion of the scholars of Eton necessarily become superannuated, we much doubt whether, unless the college system be radically changed, even the temptation offered by the chance of a King's fellowship will much longer prevail over the growing desires of English parents for a sound and comprehensive system of moral and intellectual education for their children, and their equally growing knowledge of what education ought to be. Let us carefully examine what Eton now does for its college students, putting out of view the prospective advantages which it holds out for a settlement in life.

The peculiarities of the foundation of Eton College, as they are exhibited in its administration, present the curious anomaly of a servile adherence to the statutes of the founder, on the one hand, and a direct departure both from the letter and spirit of those statutes, on the other. There were originally three classes of students,—choristers, servitors, and scholars ; the choristers and servitors have been long got rid of. The oppidans as they are called, or boys not on the foundation, were to have some advantages of instruction, out of the college funds : they have nothing now but what they pay for. According to the fashion of the days of Henry VI., the rudest meal, the scantiest clothing, and the most dirty and inconvenient lodging were provided for the youths who lived

under this monastic rule. In 1834 the inmates of a workhouse or a gaol are better fed and lodged than the scholars of Eton; the clothing supplied by the college is limited to a stuff gown. The surplus revenue of the college, after providing these commons and this lodging, is not disposed of by the statutes, except in very general phrase; the provost and fellows divide this revenue, interpreting the '*ad communem utilitatem*,' to mean for their own benefit. And yet, with this liberal interpretation in their own favour on the part of the governing body, the scholars are made to pay for their education, directly contrary to the literal words of the statutes. Thus, then, where the statutes provide an extension of the advantages of education, beyond the classes now so insufficiently maintained upon the foundation, the persons provided for under the name of choristers and servitors have been got rid of; where the statutes provide a dirty common chamber, a scanty meal, and an annual toga, the statutes are adhered to. Where the statutes say something very indistinctly about surplus funds, the provost and fellows, who do nothing whatever in the business of instruction, divide the surplus; where the statutes prescribe gratuitous education, the scholars are made to pay for all the instruction they receive. What then does a boy entered upon the Eton foundation obtain? He obtains the privilege of sleeping in a large wretched room, occupying one side of a quadrangle, called Long Chamber, with a most scanty allowance of bed-clothes, and he also obtains a dinner of mutton and potatoes; with the further advantage, which the greater part reject with disdain, of devouring the remnants of the meal, three or four hours after, under the name of supper; moreover, he receives an annual stuff gown. Beyond this the ample revenues of Eton College do nothing whatever for the education of the 'poor and indigent boys' of this country. A 'poor and indigent boy,' of the foundation of Eton, costs his parents, at the very lowest calculation, 70*l.* a-year. He must first pay an annual stipend to his master,—he must pay for his books,—he must pay for a room in the town to study in, for the college furnishes no place in which he can sit down after the hours of school,—he must pay for his breakfast and for his tea if he requires that luxury,—he must pay for his clothing. If he be a young and feeble child, he is a slave; if growing into sturdy manhood, he is a tyrant. His standard of comfort and of taste is the lowest that can be imagined. He has the badge of charity upon him without any of its advantages; he pays largely to be miserable amidst the positive wretchedness of his own condition, and the still greater misery of having the finger of aristocratic scorn

pointed at him by the oppidan with whom he is brought into a superficial contact, but who chooses his friends, with rare exceptions, among his own *caste*. The great problem to be solved at Eton is this,—to make the expense of educating a boy upon the foundation as large as possible, so that none but parents of a certain property shall think of entering their children; to make the situation of a boy when entered as disagreeable as possible, so that a line of demarcation shall be drawn between the collegers and the oppidans, which may keep Eton, in spite of its statutes, a purely aristocratic school. We have no objection to a purely aristocratic school, provided the aristocrats are not kept too far behind the humblest classes in what they learn; but we are clearly of opinion that to build and uphold such an anomaly as Eton upon a magnificent endowment for the liberal instruction of ‘poor and indigent boys,’ is not a fit work for these times, and belongs to a past age, when Exclusiveness had stronger garrisons and more faithful soldiers than now belong to her. And this reminds us that we have forgotten our friend ‘the Vindicator,’ with his two-edged sword. Let us hear what he says, for and against this college system:—

‘It will be evident that the position of the scholars is now completely changed. . . . *The scholars are now, in general, on an equality with their fellow-students in wealth and respectability*, and this total change has had a considerable effect on the workings of the institution. The charities were adapted to a class of boys that no longer exists. Though the scholars still receive the chief and essential benefits of the foundation, yet the supplies granted for their support are inadequate to their present wants, and in some cases they are become unfit objects for the intended charities.’—pp. 54-57.

‘It is due, in fairness to the scholars, and to the classes of society to which they belong, that their real position should be accurately ascertained and openly avowed. *They now bear much of the opprobrium which is vulgarly attached to the condition of charity-boys*, while, in fact, they are, in many respects, on an equality with their school-fellows in expenditure, as in birth and education. . . . It is a necessary part of this mode of life, that practices are enforced, and menial offices of a disreputable nature are exacted of the lower boys, *which establish a marked distinction between them and their school-fellows* of a very painful kind; and which tend to produce coarse and ungentlemanly habits.’—pp. 62-3.

Here, then, we see that the ‘poor and indigent boys,’ contemplated by the founder to receive the principal benefits of his large endowments, are on an equality, in general, with the

oppidan 'in wealth and respectability.' The same writer says, in a preceding page (54), 'they were originally poor boys, of the same rank and estimation as the choristers, &c. ; they are now, with very few exceptions, gentlemen by birth, and of families of comparative opulence.' We leave our readers to decide whether this vital change is an abuse, or not : but the change having taken place, and the 'gentlemen by birth' being established in Long Chamber, costing little to the foundation, and paying a great deal to persons about the foundation, it appears somewhat strange that such customs should be maintained as will compel them to 'bear much of the opprobrium which is vulgarly attached to the condition of charity-boys,' and such discipline preserved as leads 'to produce coarse and ungentlemanly habits.' Assuredly, in this 'madness' there is 'method' as well as 'mischief.' Things have not got into this state by accident. The charity-boy 'opprobrium,'—the 'menial offices,'—the 'marked distinctions'—which draw the line between the Eton collegier and the Eton oppidan, are ingenious inventions to reconcile the association together of boys of the middle ranks (who, in truth, have succeeded to the 'poor and indigent boys' of the statutes), and boys of noble and haughty families who have long resorted to Eton, whether for fashion or for interest. Raise the condition of the scholars on the foundation, but make the education at least thoroughly gratuitous ; give them decent lodgings and ample food ; surround them with the unexpensive comforts which every boy ought to find at a public school ; destroy the system of 'menial service ;' and teach them that the feelings and manners of gentlemen are not incompatible with the state of being educated upon a charitable foundation ; and we should doubtless have a much more satisfactory exposition of the intentions of the founder as regarded his 'scholars.' But would the 'oppidans' continue almost exclusively of the class that have so long formed the glory of Eton ? We think they would not, at least for the present. When parents, whether of high or of humble birth, shall look at education as the means of establishing the moral character of their children—of teaching what is sound and useful in elementary knowledge—of enabling self-education to go on when school instruction is finished ;—when parents, whether of high or humble birth, shall despise a school in proportion to its exclusive pretensions—shall consider school connexions as utterly worthless for worldly advancement—shall be proud to see a boy rely on his integrity and his acquirements as the only sure foundations of his after-prosperity ;—then the Eton collegier, in all respects a gentleman, however poor, and the Eton

opidan, in all respects a humble student, however rich, shall be friends and associates, without any line of distinction being raised by avarice or subserviency. Till that time shall arrive, Eton will not be greatly reformed; and the 'low and unworthy habits' which even 'the Vindicator' acknowledges to belong to the college life, will remain in full force, because they are the foil to 'that high and honourable tone' which distinguishes the 'moral condition' of the more fortunate aristocratic students. We fear that, in *essentials*, this 'moral condition' will not be found to bear any very accurate examination, however plausible may be its 'high and honourable tone.'

We shall again take the liberty to illustrate our meaning, by a comparison of the different opinions of our candid 'Vindicator':—

'To encourage a spirit of honourable competition, a love of generous pursuits, a tone of social elegance, a high sense of honour, an extensive knowledge of human nature, a schooling of the affections, a courageous independence of mind, an attachment to intellectual grandeur and the glories of past ages; whatever imparts vigour and loveliness to youth, and ease and dignity to age, is the object of all such establishments. *Tried by this standard*, Eton will continue to enjoy the pre-eminence it has so long sustained among our public schools.'—p. 69.

'The greatest moral evil now operating at Eton, and which, as I understand, is yearly increasing, to a large amount, arises entirely from the mistaken fondness of the friends of the boys, and *is beyond the control of the masters*. I allude to the means of indulgence afforded by the large supplies of money received from their homes. Habits of extravagance, and of coarse and sensual gratification, are thus formed—a spirit of vicious emulation is sustained, which forces even those who have no resources of their own to keep pace with their wealthier schoolfellows, at the sacrifice of their principle and the ruin of their peace. Many are led to contract bills, which can be evaded only with the loss of honour; and all in common acquire tastes and habits of expense which infallibly deteriorate the young mind, though the means of gratification may be still afforded in after-life, but of ruinous consequences when they are unbecoming their rank and resources. By these means, a whole corps of idle and worthless persons are retained about

the college, who live upon the illicit and immoral indulgences of the scholars.'—pp. 75-6.

The grandiloquent phrases of 'the Vindicator' about 'generous pursuits' and 'social elegance,' and 'high sense of honour,' and 'schooling of the affections,' remind us exceedingly of the old eulogies of the days of chivalry, or, to come nearer our own times, of the servile admiration of the flashy vices of the courts of Charles II. and Louis XV., both of which are to be found in many writers who give us phrases instead of facts. But our excellent author, when he looks at the 'Capability' side of the matter, paints the *real* Eton with as much accuracy as any of the 'scandalous chroniclers' who show us what 'honour,' and 'loyalty,' and 'ladies' love' actually meant in the olden times. The striking passage about 'the greatest moral evil now operating at Eton' is the last paragraph of this singular pamphlet. It winds up the whole matter of 'Eton discipline' with almost as much precision as a *list of errata*. In truth, the thing will be more intelligible if we throw it into this form :—

For 'honourable competition,'	read 'vicious emulation.'
— 'generous pursuits,'	— 'coarse and sensual gratification.'
— 'social elegance,'	— 'illicit and immoral indulgences.'
— 'high sense of honour,'	— 'sacrifice of principle.'
— 'extensive knowledge of human nature,'	— intimacy with 'a whole corps of idle and worthless persons.'
— 'schooling of the affections,'	— 'ruin of peace.'
— 'courageous independence of mind,'	— 'a spirit which forces those who have no resources of their own, to keep pace with their wealthier school-fellows.'
— 'attachment to intellectual grandeur and the glories of past ages,'	— 'tastes and habits of expense which infallibly deteriorate the young mind.'

This is rather a fearful inventory of 'whatever imparts vigour and loveliness to youth, and ease and dignity to age.' The evils thus summed up are, we are informed, '*beyond the control of the masters*.' Let us examine what that control is. And here we must again first advert to the peculiar condition of the foundation scholars, as distinguished from the oppidans.

The seventy 'scholars' of Eton have their commons in the college-hall: the four or five hundred oppidans board at private

houses. The 'scholars' sleep in one barrack-like room; the oppidans have mostly separate apartments in their boarding-houses. The 'scholars' are locked up every evening (in the winter at a very early hour) in Long Chamber, where no one in authority visits them afterwards: the oppidans have to answer evening absence* in their houses, which they cannot subsequently leave, but where they may enjoy their leisure free from interruption. It is not for us to depict the traditionary iniquities of the tedious nights of Long Chamber—the persecutions and the sufferings—the gross revellings of the elder boys, and the wearisome ministrings of the younger—the curses and the tears—the riot, the ribaldry, the practical jokes, the base outrages. The writer before us says, 'There is an entire want of effectual control over the boys while they are in their chambers.'—'There are temptations and tendencies in this unnatural freedom, which few boys have the will, and still fewer the courage to withstand.' We have already seen how this same writer speaks of the effects of the 'menial offices' which belong to this system. The Quarterly Reviewer, in an article intended as a palliative for the complaints against Eton, says 'it is almost impossible for a lower collegier to be a gentleman.' Under these contaminating habits, then, do the collegiers pass their evenings and nights—in this way do they live, for one half of the year, twelve hours out of the twenty-four. During the day they are subjected to the same control as the rest of the school. Let us see what that is.

There is a great deal of freedom—and, to a certain extent, we think not objectionable freedom—in the life of an Eton boy. He is not for ever cooped up between four walls, or, when allowed to go out, marched in solemn files—'the most melancholy of processions,' as this pretence for exercise has properly been called. He has many holidays—too many: and the worst of this matter is, that they are not holidays of regular occurrence, but depend upon the 'high days of the calendar.' Most of his labours must be performed out of school, for the school is not a place for learning his lessons, but for exhibiting his proficiency. But still he has much leisure. There are distinctions between the 'bounds' of an upper and lower boy: but all go 'out of bounds;' and the lower boys, who are in the condition of 'fags,' are compelled by those whom they serve to go beyond the legal limits, at whatever peril of flogging they may incur. The only practical check upon the limits of the freedom which an Eton boy enjoys is the system of frequently calling 'absence.' The 'Vindicator' says, 'The regulations by which the amusements are

* *Answering absence* in Eton phrase means answering to the roll-call.

controlled, and the boundaries of time and place determined, are, I, believe, of a peculiar kind, but are as effectual as the circumstances will permit. Though they give rise to many inconsistencies and legal fallacies, which are the subject of ordinary ridicule, they are the best that can be devised to unite the greatest possible indulgence with the most summary and imperative control.' Inconsistencies and legal fallacies, indeed! Nothing is permitted at Eton, but everything is winked at. The one thing needful is, *not to be found out*. A master meets a boy out of bounds: all that the boy has to do is to evade him—technically, to 'shirk.' If he shirk, so that although the master see him it is not palpable that he must have seen him, all is well: if the boy has not his native sense of honour humbled to this equivocation, and shirks reluctantly, or shirks not at all, he is flogged. 'Absence' and 'flogging' are the two great principles of discipline which Eton clings to, in the place of that bond of duty and affection which, in ordinary cases, determines the relation between the child and the parent, or the parent's representative. There is not the slightest moral superintendence exercised by any one master or tutor of Eton over the conduct of his pupils, except during the hours of business. The intervals of 'absence' may be filled up by the most 'illicit and immoral indulgences,' or be passed in the most praiseworthy recreations: the boy may be in the cricket-ground or the billiard-room, on the Thames or in a tavern, without the slightest inquiry on the part of the directors of his education. The only things required of him are to answer absence and have his exercise ready; if he fail in either, he is flogged. There is no system of concert between the head-master and the under-masters, as to the best mode of placing the headstrong and inexperienced youth out of the reach of temptations; there is no correspondence as to the attainment of this great object between the masters and the dames* (when the characters are distinct). 'The exclusive knowledge of human nature,' which an Eton boy is held to acquire, is picked up amongst the worst characters. There are only two social distinctions in his mind—an Etonian and a blackguard. He has no respect for the laws by which *men* are held together in a bond of mutual rights and duties, because the discipline to which *he* is subjected has nothing whatever to do with the moral sense. It is a sharp

* An Eton dame is a lady who keeps a boarding-house, which houses are so far under the control of the scholastic authorities, that absence is called in them, nightly, by the head-master. The doors of the house are then locked. The under-masters have, of late years, taken boarders very extensively—which is perhaps an improvement.

and sudden tyranny, not calculated for the prevention of offences, but for the establishment of a system of cunning in concealing them from the tyrant. There are no proportions observed even in this paltry and inefficient discipline. Dulness and wickedness would come under the same stripes, except that dulness makes a false quantity, and is infallibly punished, while wickedness commits every excess that can degrade even the lowest and most uneducated of the people, and escapes with impunity, because the first lesson which a boy learns at Eton is *to conceal*. Boys of higher aims, who retain the reality and not the semblance only, of gentlemen—who know that grovelling indulgences would be an abomination in the eyes of tender and careful parents—these may pass through Eton comparatively unhurt. But those who rush here to throw off the shackles of paternal authority—who have the full purse and the empty head—who believe that manliness consists in premature vice—may here find the most ample opportunities for the indulgence of every sensual inclination. Before an Eton boy is ready for the University, he may have acquired, at a place of education where there is much less effective restraint than at the University, a confirmed taste for gluttony and drunkenness, an aptitude for brutal sports, and a passion for female society of the most degrading kind, with as great ease as if he were an uncontrolled inhabitant of the metropolis, and were responsible neither to ‘governors, teachers, spiritual pastors, and masters.’

Flogging, ‘the prime article in the Eton code of penalties,’ is ‘vindicated’ in the pamphlet before us, ‘because it is, when prudently used, the best means that can be devised for the prevention of delinquencies in boys of an honourable and intelligent mind.’ We believe that flogging is utterly inefficient for ‘the prevention of delinquencies’ amongst boys of *any* character, and more especially so amongst those ‘of an honourable and intelligent mind.’ It has no effect whatever in ‘the prevention of delinquencies’ at Eton: it is not intended for ‘the prevention of delinquencies.’ It is an instrument for governing five hundred boys with the greatest ease to those governing. It stands in the place of watchfulness and of affection; it is ‘a sudden and summary infliction’ for the repressing of insubordination; but beyond this it is utterly inefficient. If you do certain things, says the *lex non scripta* of Eton, you will incur certain penalties. The things are not left undone, but they are kept as much as possible out of the view of those who are to inflict the penalties. This is convenient to all parties. It leaves the masters of Eton free to attend to nothing but the exercises of the boys, and especially to push on their *private*

pupils; it leaves the boys free to do whatever they please, at all times whatever in which they are not engaged in their studies. The higher a boy gets in the school at Eton, the less he has to do: of course his passions are maturing exactly in the same proportion. At the time, therefore, when 'prevention' is most wanted, there is the least 'prevention,' because there is the least occupation. In truth, if occupation were all-absorbing, whether of study or of innocent recreation, no other 'prevention' would be needed. There are some schools where the boys of every age are kept, like Rasselas in the Happy Valley, thoroughly ignorant of all that is passing in the world. Their conduct is secured by confinement, but this is utterly incompatible with strength of character, and is the worst preparation for the days of freedom that *must* come. There are other schools, and Eton is amongst the number, where the boys have a premature acquaintance with the basest aspects that the world exhibits—where the absence of entire freedom is only a stimulant to the abuse of the freedom which is permitted. As long as Eton is in this state, she cannot dispense with the rod. Her whole system is so artificial, so full of contradictions and 'legal fallacies,' and 'inconsistencies,' that the rod naturally forms 'the prime article in the Eton code of penalties.' The bow-string and the bowl belong to an Eastern despot; the rod belongs to the Eton autocracy; the interchange of confidence, the firm though kind admonition, the voluntary labour, the unfrequent tasks, the liberty without licentiousness, belong to schools where the real business of education is carried on—where the intellect is strengthened, and the passions subdued—where the froward child is raised up into the reflecting man—where love is law, and duty is happiness. In the absence of these *moral* restraints, the Eton scholars, whether Collegers or Oppidans, are required to attend chapel, not only on Sundays, but on the common holidays and on Saints' days. Do these devotional exercises—if by that name such attendances can be called—do anything for their *moral discipline*? No one pretends that they do. Even 'the Vindicator' describes these chapel forms 'only as the marks of a holiday or day of indulgence, and apparently enforced only as an useful occupation in the place of school-times.'

The general character of the system of instruction pursued at Eton is involved in the larger question of the value of *exclusive* classical studies, to form a gentleman, a scholar, or a public man. Eton aspires to make all her students gentlemen; and to qualify many of them for a career of high and honourable ambition. The mode in which Eton sets about the

accomplishment of these objects, as far as regards mere literary education, is, we believe, correctly described in the following passage from one of the pamphlets that have taken part in the recent skirmish:—

‘The school is divided into six forms, of which the sixth is the highest, and is the only one limited in its *number* of boys, which is never allowed to exceed twenty-two. The fifth form consists of three divisions, the upper, middle, and lower. A boy takes a year to pass through each of the two lower, but remains in the upper until a vacancy occurs in the sixth form. It may, on an average, require two years and a half to get through the upper division. Between the fourth and fifth, there is an intermediate form, called ‘*The Remove*,’ which consists of two divisions, and a boy is six months in each. As my observations will principally relate to these upper forms, I shall not describe the remainder. The work of the fifth and sixth forms is, with too trifling a difference to be worth mentioning, the same. On Sunday, they do a Latin theme. On Monday, they repeat from thirty to thirty-five verses of the *Poetæ Græci*, construe the same number of lines of Homer, together with seventy lines of the *Scriptores Romani*. Sometimes one-half of this latter is not done, but in place of it the lesson of Homer is done over again. Tuesday is a holiday, on which, however, they do a copy of verses, varying in number according to the ability and industry of the individual. The higher boys seldom do less than from thirty to thirty-six; the lower, from twenty-two to thirty. On Wednesday, they say about thirty-eight lines of Ovid or Propertius by heart, construe thirty-five lines of Homer and seventy of Virgil. They also do a copy of Lyrics, which must not be less than six stanzas in length. On Thursday, they say some Greek Grammar by heart, and construe thirty-five lines of Greek prose, generally Lucian. On Friday, they repeat by heart the Homer which was construed on Wednesday and Monday, and the Virgil which was construed on Wednesday. They construe seventy lines of Horace’s Epistles or Lectures, and thirty-five lines of Greek prose. On Saturday, they repeat by heart the Horace which was construed on the previous day, construe some thirty or thirty-five verses of the *Poetæ Græci*, together with some Greek Testament, and are examined in a few pages of Secker. No lessons are *learnt in school-hours*. The boys are previously prepared in their lessons by their tutors, and the school-times are devoted to *examination*. All that is read over and above what we have stated is called “*private business*.” It is not required by the school, but is done by the tutors privately with their pupils. I have given the outline of what is called a “regular week,” but this is materially interrupted and curtailed by holidays, whether accidental or periodical*.’

We do not undertake to decide whether the reforms which ‘the Parent’ proposes as a cure for the defects of the literary education of Eton be of the high importance which he evi-

* Some Remarks on Eton School, by a Parent.

dently attaches to them—whether the improvement would be striking and manifest if the *Georgics* of Virgil were read in addition to the *Æneid*, and if the *Bellum Catilinarium* of Sallust came to the aid in scholar-making of the *Scriptores Romani*. These are weighty matters with which the uninitiated ought not to meddle. But we do venture to think that some slight acquaintance with the mathematical sciences—some familiarity with history and modern geography—some knowledge of French, at least, amongst the spoken European languages—ought to be aimed at as a part of the regular education of a boy at Eton. As it is, he may pass through the school without any disgrace,—and, indeed, with that signal honour which is here reserved for excellence in the construction of Latin verses,—and not have the slightest knowledge of any rule of arithmetic—have no perception of the distinction between the Tudor and the Stuart dynasties,—fancy that America was discovered by one Washington, and that one Columbus effected a wicked and bloody revolution somewhere in those parts—cherish an indistinct notion that there has been a dispute whether the earth goes round the sun, or the sun round the earth,—and laugh to scorn that tithe of the school who are fools enough to sacrifice a holiday hour to the learning of French, which they could so well dispense with. He has plenty of authority for his neglects and his contempts. ‘It is a vulgar complaint,’ says the *Vindicator*, ‘that a scholar who has completed his academical course knows nothing on subjects of modern interest.’ Vulgar as it is, the growing good sense of the age is determined to remedy what it thinks an evil; and even the *Vindicator* cannot help echoing its language. ‘No one,’ says he, ‘can dispute that a knowledge of arithmetic, or the fundamental parts of mathematics, and a familiar acquaintance with at least the French language, would be a most desirable addition to a course of education.’ But at Eton we find, from the same testimony, that ‘there is a great and culpable defect in the present administration of these departments, and these important branches of learning are almost completely neglected. They are not sufficiently encouraged or enforced; *nor are they so arranged as to be conducted without interference with the regular business of the school*; neither is there sufficient authority attached to the office to enable the extra master to support an effectual control.’ We need not add another word. Studies which interfere with the regular business of the school, and whose professors are without authority, must needs be in a lamentable condition.

Having cleared away the ground a little by showing not

only what the Etonian does, but what he does not, learn, we come, not to the question of the abstract value, but of the completeness of the instruction in what he does learn. What is exclusively taught at Eton—for we make no exception to the meagre school-lessons, ‘few and far between,’ which the Vindicator calls ‘religious instruction,’—is that knowledge known by the name of classical learning. We shall have little more to do here than to revert to our parallel columns; and we shall be surprised if the balance of evidence does not lead our readers to the conclusion that the *exclusive* studies of Eton are, like most other exclusive things, very unsatisfactory in their results; and that a great many years of an Etonian’s life are thrown away, not for the attainment of what is properly called classical learning, and which, indeed, is at the root of very many more useful things, but for the attainment of something which shall stand in the place of classical learning,—which shall gather the ‘dead apples’ of verbal pedantry, and leave unplucked the fruits of ripe and sound scholarship.

“The only entire works read are those of Homer, Virgil, and Horace. They have been judiciously selected as the chief subjects, as they are, among all the remains of the ancients, the best adapted to inform and refine the judgment by their wonderful union of exquisite poetry and just moral feeling. Extracts from the Greek and Latin prose writers, and from the Greek minor poets, complete the series of the regular business.”—p. 27.

‘The real defect in this part of the Eton system is, that the same books are read, without distinction, in all the upper classes. The age of the scholars in the fifth and sixth forms varies, on an average, from fourteen to eighteen, yet they all read the same books, and the same quantities of each. A scholar who attains the top of the school is confined to the same routine of study during the last four or five years of his course. During this same period, also, there are no public examinations, no trials by which competition may be sustained, and gradual advancement ensured.’—p. 29.

So much for the reading which is to make a scholar: now for the ‘original compositions’—the Eton glory.

‘Original composition is, perhaps, the most important feature of the public studies. I had thought that the benefits of this practice had been universally acknowledged, and that the peculiar refinement which characterizes the scholarship of Eton men, had been traced to it. It

‘There is, however, a more serious error to be considered with reference to the kind of composition. The chief importance is now attached to poetical writings; two exercises out of the three, in the regular course of business, are poetical; and the prose one is subject to the

is, therefore, with unmixed surprise that I read the following passages in the "Remarks." "The first step to be taken, if any step is ever to be taken at Eton, must consist in an entire abolition of the ridiculous system of original composition." "Composition is, unquestionably, the least useful of all excellencies of scholarship." The object of original composition, in a foreign language, is to adapt the ideas of the scholar to the modes of thought and expression peculiar to the writers of that language. The works of the classical authors of Greece and Rome are the best known models of chastened imagery, of just reflection, and especially of simple, energetic, and concise expression. Original composition, in express imitation of such works, while it gives full exercise to the native genius of the writer, will instinctively embody his "airy nothings" in the shapes and proportions of those master-minds. There is an attractive and assimilative power in such works which can gradually form, after its own image, the developing sensibilities of inferior minds. Their earlier ideas and images are thus moulded in the die of classical beauty. The personal application of these forms of expression to his own thoughts and feelings, thus enforced, will, moreover, give the scholar a practical sense of the principles of classical composition, which cannot be acquired by the most attentive reading; and is most useful merely as it gives occasion or necessity for a very accurate examination of their works. Literal translations, which the author of the "Remarks" would

greatest interference by skipping. The great force of competition, moreover, in the gaining of honours, is directed to these exercises. I submit that far greater benefit is to be derived from prose-writing, with respect both to scholarship and the habits of thought. Poetical composition, confined by metrical rules, and limited in its words and phrases to established modes of expression, necessarily assumes an artificial form. When uninspired by genius, freely moulding and arranging its outward forms at will, it degenerates into a mere mechanical art, requiring nothing more than a ready application of technical usages. The poetry, moreover, of particular nations is, in great part, made up of imagery peculiar to their religion and customs, which, when transferred into the language of another people, loses its force and meaning. An habitual use, then, of such technical phrases and peculiar allusions, will accustom the mind to mere amplifications of artificial diction, without any exertion of thought. One of the greatest of our living poets has attributed to the peculiar technicalities acquired by this early habit of Latin verse-making, that style of writing which, in so many instances, infected the English poetry of the last generation, which was characterized by imagery without reality, and words without things.' — pp. 32, 33.

substitute in its place, cannot produce this effect. In such an exercise, the habit acquired is that of a servile imitation of words and phrases; there is no exertion of thought, none of that secret process by which the mind arranges and modifies, and determines the expression of its own conceptions after a fixed standard.'—pp. 30, 31.

Those who delight to mistake a coincidence for a cause, ascribe to the verse-making of Eton the 'statesman-like, yet highly-polished, public documents which have proceeded from the Wellesleys and Grenvilles;' and 'the last perfect finish, the *curiosa felicitas*,' which it gave 'to the vivid and harmonious eloquence of Canning.' 'A more formal, burdensome, and mechanical ritual of instruction,' it is said, 'might be better for the mass of students, whom it would force upward to a higher standard of mediocrity;' but 'there is danger lest it should trammel and subdue the more generous and independent spirits, to whose perfect development greater freedom appears essential*.' The 'more formal, burdensome, and mechanical ritual' means the introduction of a system capable of giving some real and abiding knowledge; the 'greater freedom' means the straining after vapid elegancies, imperfectly attained after all, which is to supply the ambition to lay up a store of sound and useful acquirements. •We frankly avow that it is to have bought the 'highly-polished public documents of the Wellesleys and Grenvilles,' and 'the last perfect finish—the *curiosa felicitas*—of Canning' at too high a price, when Eton, for so long a period, has preserved so low 'a standard of mediocrity.' The world is beginning to think that the '*curiosa felicitas*' is not the best part of an orator or a statesman; that plain direct sense, undeviating honesty, and a corresponding simplicity and force of expression, are the highest characteristics of a public man, and that these qualities may be obtained by an education which should 'force the mass of students upward to a higher standard' than Eton and some of our other public schools still exhibit. The system of education which has been displayed at Eton in its pristine vigour, even until the last Monday of July in the year 1834, does not belong to the present age. It is the offset of a system of jobbing and corruption in all departments of church and state, when patronage was the all-in-all of our aristocratic

* *Quarterly Review*, August, 1834.

institutions, and when the system of representation which was destroyed only three years ago was the main instrument for working this patronage. Eton belongs to that old political system; it was part and parcel of it. The system is gone, but Eton remains unchanged.

It is to us a matter of sincere regret that a gentleman of liberal views, and of scholar-like attainments, in the best sense of the word, should have succeeded to the head-mastership of Eton at the present time. Even if that individual had sufficient force of character to induce a searching reform of Eton institutions and modes of discipline and tuition, he has not the power. What he can do, we have no doubt he will do. He will make the classical studies of the school more uniformly onerous as a boy advances to the highest forms; he will, probably, open an inlet to English composition, and to history and geography; he will encourage the study of the mathematics and of modern languages, and give to the extra masters that respect and authority which has been jealously withheld from them; perhaps he will destroy the absurd distinction which allows an Oppidan the advantage of a private tutor, and refuses that advantage to a Collegier even if he be willing to pay for it. But these useful though limited reforms, which the present head-master has unquestionably the will to make, will not satisfy the demands of the age, and Eton will fall off in numbers and importance. Then will it be said that any innovation is dangerous, and so forth. The truth is, that Eton must be effectually reformed *from without*. The legislative power of Eton is too strong for the executive. The provost and fellows, for the most part retired masters, cling to the old abuses, partly because they are old, and principally because they are profitable. The destruction of the iniquities of Long Chamber, and the general elevation of the character of the students by their advance in the comforts and decencies which ought to belong to their station, are absolute preliminaries to any moral reform of Eton. But these changes would be costly. The Quarterly Reviewer thinks the parents should pay for the change;—the parents, we apprehend, think they pay enough already. The surplus revenues of Eton College, some twenty years ago, had a lucky escape from the prying eyes of a parliamentary commission. We are not of opinion that the present parliament would be equally polite. The time even may come when a *Lay Provost*—as in the days of Sir Henry Wotton—may be one of the modern marvels of Eton. If the Crown should be advised to such an experiment, and the new officer were a man of honesty and force of character, we believe that some of the great and apparently insuperable diffi-

culties in the way of purification would speedily vanish. Till the whole discipline of the school is put upon a rational foundation, the reforms which any head-master, however zealous, can effect, will be of little worth. He will still govern by terror, because the principle of mutual confidence between the master and scholar will not have fairly come into action ; he will still have to punish only the offences which he cannot avoid seeing, because the offences which he must see, if he were to look out for them, while the law of the strong only prevails, would be so numerous that no punishment could touch them. Eton must be governed under a system of compromises till the whole thing be changed ; if it were so changed, it would cease to be ‘an aristocratic school.’ But it would then become a splendid endowment for the education of ‘poor and indigent boys,’ capable of extension as far beyond the designs even of the founder, (to say nothing of the curtailment of his intentions,) as its present revenues are beyond what he conceived necessary for the full completion of his pious and charitable wishes.

REVIEWS.

GERMAN GRAMMARS.

1. *A Grammar of the German Language.* By C. T. Becker, M.D. 8vo. pp. 284. John Murray, London, 1830.
2. *A Practical Grammar of the German Language.* By the Rev. J. G. Tiarks. 12mo. pp. 256. John Taylor, London, 1834.
3. *A Compendious German Grammar, &c.* By Adolphus Bernays, Ph. Dr. Professor of the German Language and Literature in King's College. Second Edition, 12mo. pp. 166. Treuttel and Co., London, 1833.
4. *A Practical German Grammar, &c.* By John Rowbotham, F.R.A.S. Second Edition, 12mo. pp. 365. Baldwin and Cradock, and T. and T. Boosey, London, 1832.
5. *The German Manual for Self-Tuition.* By Wilhelm Klauer Klattowsky, in two volumes, 12mo. First volume, pp. 516. Second volume, pp. 328. Black, Young and Young, London, 1831.

THE study of the German language appears to be rapidly increasing in England. If any proof of this were required, we might refer to the two professorships of the German language lately established in the metropolis, and to the publication of five new grammars, or five new editions, in the course of five years, a number probably equal to that printed in the fifty years preceding. The German literature of the last hundred years has attained a high degree of perfection, and has deservedly attracted the attention of all civilized nations; the naturalists and philosophers also of Germany unite, in their scientific researches, perseverance with ingenuity, and extensive views with profound knowledge. Many of the publications, however, which appear in German, though they contain valuable additions to the continually increasing stock of scientific knowledge, are not of such a description as to be adapted to the public at large, and therefore they cannot bear the expense of a translation. The only access, then, which we can have to the treasures that they contain, is by the acquisition of the language in which they are written. We are for this reason inclined to consider a knowledge of the German language, as an indispensable requisite for all those

who wish to make themselves thoroughly acquainted with the progress of knowledge among the civilized nations of Europe.

Those who have tried to obtain a knowledge of modern languages have soon become sensible of the great demand on their time which this study requires. Such persons, therefore, are inclined to look upon every new method by which the acquisition of languages may be abridged in the light of an invention, and are grieved to find that the art of teaching languages does not improve so fast as that of many other branches of knowledge. With the exception of agriculture, there is scarcely a branch of human industry which improves so slowly as that of teaching languages; and it has been justly observed, that very few of those who teach languages make any important contribution towards facilitating their acquisition.

This must be a matter of surprise, when we consider that the art of teaching modern languages is of comparatively recent origin, and that in new things improvements are commonly more rapid. But it may be, that up to this time, the demand for modern languages has been too limited to engage many persons of talent to apply their time and their thoughts to perfect the means of teaching this branch of knowledge. Apparently some change has lately taken place, at least as far as regards the German language, if we may take as evidence the five grammars enumerated at the head of this article. We may reasonably suppose, that none of these gentlemen would have undertaken so troublesome a task as that of making a grammar, but for the full conviction of being able to communicate something by which either the knowledge of the language can be more completely obtained, or its acquisition materially facilitated. We have endeavoured to ascertain the merits of the respective authors on both these points; but we must reluctantly confess, that only one of them, Dr. Becker, has answered our expectations to any extent.

Dr. Becker is well known in Germany by several works on the grammatical part of the German language. We see by the results of his researches, that he has avoided many of those errors and inaccuracies that are commonly committed by grammarians, and which are much more difficult to avoid than persons inexperienced in grammatical inquiry commonly suppose. To his own researches, he adds a complete knowledge of the investigations, which several German scholars have lately made on the structure of their native language, and which they have carried to a great extent. This has enabled him to make many important additions to the grammatical knowledge of the German language, such as we see it exhi-

bited in the German grammars published in England before Becker's grammar appeared. Nor is the author deficient in a knowledge of the English language, as is proved by the many instances of very exact comparison between the English and the German language which are interspersed through nearly every part of his grammar. Further, it cannot be denied, that he possesses the principal requisites of a grammarian. He distinguishes the nicest shades of difference with great exactness, explains with clearness, and arranges his matter with a considerable degree of perspicuity. With such advantages, it may be supposed that Dr. Becker has produced a very valuable and useful grammar. We willingly admit that it is highly valuable, but we do not think that it will prove so useful to the English student of the German language, as it would have been had the author adopted the grammatical terminology now in use in our language; and had he reflected that in a grammar designed for a foreign nation, the most striking idioms in which both languages differ from one another ought to be explained at full length, while those in which they coincide need only to be indicated in a few words, or may be omitted entirely. Still though Becker's terminology will certainly prove an obstacle to his grammar being used in England, it is desirable that future English grammarians should either invent a better terminology than they now possess, or adopt such as Becker offers to them.

The researches into the grammatical structure of languages have lately taken a different direction. Formerly they were mostly limited to the ascertaining of the rules by which the acquisition of a language was facilitated to foreigners, or which might assist natives in obtaining a correct use of their own language in writing and speaking. But since Harris published his *Hermes*, the object of such researches has been materially changed. The most learned and thinking grammarians then began to consider the connexion existing between the mode of forming our conceptions and that of expressing them, and to fix by rules the relation in which both are placed to one another. But though our countrymen began such researches, they did not pursue them to a great length, but abandoned the investigation after a few trials, probably because they did not find that such advantages resulted as they had at first anticipated. But the Germans, who are distinguished by their love for abstract and metaphysical inquiries, and who commonly push them as far as is possible, did not lose sight of the matter. Having for some time tried to consider language on merely general principles, they have of late applied themselves with great assiduity to inves-

tigate philosophically and historically the first principles of their native language, not with reference to the structure of other languages, but with relation to the general laws of thought. In this inquiry they soon found, that the definitions and divisions of the different parts of speech adopted by the grammarians of the old school were at the best superficial and incomplete; and thus they were, in part, compelled to create a new terminology, and to introduce a new system of divisions and subdivisions. In this task they were materially aided by the power of their own language to form new words, by compounding two or more elements already existing and perfectly fixed as to their signification. Most of these new creations and divisions may doubtless be applied to other languages, because they have reference to the connexion and relation existing between our ideas and the mode of expressing them. They deserve, and certainly must obtain a place in what is strictly called a philosophical grammar, or in those treatises which have for their object to establish the laws which are observed to exist in all languages, or at least in those of Indo-Germanic origin, in the modes of expressing our conceptions and our thoughts. To persons who are fond of researches of this kind, the study of the German grammarians may be recommended. The chief object of Dr. Becker has evidently been to acquaint the English scholar with the result of the researches of the German philosophical grammarians on the structure of their native language, and, as far as we are able to judge, he has shown in this part of his undertaking both industry and talent.

We do not intend to enter into any further examination of Dr. Becker's grammar in this respect. We shall consider it in a different point of view, namely, as a means of helping persons to acquire the German language, who are not so circumstanced as to make philosophical inquiries into languages a separate study, nor inclined to sacrifice much time to the acquisition of the language itself, but who wish to learn it merely for practical purposes, and consequently are desirous of obtaining their object in as short a time as possible. To such persons we cannot recommend Dr. Becker's grammar. As its terminology differs considerably not only from that of our English grammars, but also from that of all those which are written with the view of facilitating the acquisition of other foreign languages, both ancient and modern, it will certainly take up a considerable time to get completely acquainted with this terminology. It may be mastered with much less difficulty by a German, because the German language conveys at once, by a compound word, the whole idea to the German

reader, which in our language can only be expressed by three, four, or even more words, a circumstance which must render it very difficult to catch the whole import of a term, and to impress it upon the memory. If it were impossible to acquire the German language without this terminology, it would be necessary to submit to these difficulties ; but we do not think that this is the case, especially as a great part of the new terminology is of no practical use.

In every language there are some peculiarities, which are more difficult to be acquired by foreigners than other parts of the language. The explanation of such peculiarities ought therefore to be more complete, and to be placed in the clearest light ; consequently, the manner in which such peculiarities are treated, forms as it were the touchstone of the value of a grammar. But these peculiarities are not the same in every language. The value of a good Latin grammar, as far as concerns the syntax, depends chiefly on the manner in which the rules for the use of the relative *qui*, and the dependent clauses in general, are explained. The greatest difficulties in acquiring the grammatical part of the German language arise from the peculiarities of its *construction*, and in some measure also from those of its *declensions*. He who explains these two parts of the German grammar in the most complete and comprehensive way may be considered as the best practical grammarian. We shall, therefore, limit our examination of the grammars placed at the head of this article, to the mode in which these two parts are treated.

Nothing is more puzzling to foreigners than the construction of a German sentence. The order in which the words and phrases are arranged is quite different from that of all other languages, both ancient and modern, and at first sight this order seems hardly to follow any established rules. But the student soon becomes sensible, that the words and phrases constituting a sentence do follow a certain order, which however, under given circumstances, is subject to some change ; and he also finds, that he is not able to discover these rules by his own investigation. Further, in having recourse to the common grammars, he discovers that this subject is either treated very negligently, or he finds such a number of rules, and exceptions to rules, that he is soon bewildered, and becomes impressed with the conviction, that the German is the most difficult of all modern languages. But this is an error. The German is one of the easiest languages for Englishmen, on account of its great affinity to the Anglo-Saxon basis of their own language ; and the fault is not in the language, but in the grammarians, who have either neglected to explain its con-

struction, or have perplexed an easy matter, by establishing almost numberless and mostly useless rules, which is especially the case in the otherwise very valuable grammar of Dr. Noehden.

Had grammarians well considered this subject, they would have begun by stating, that in the German language, the construction of the *principal* and *accessory* or *subordinate* sentences is different. Without this distinction, no clear idea of the construction of the German language can be formed. Dr. Becker has the merit of having introduced it for the first time into a grammar designed for Englishmen, and we hope that all other grammarians will be so firmly convinced of the necessity of this distinction, as not to neglect it in future. Having established this distinction, the grammarian ought to explain the characteristics of each class of sentences, so that they may be easily distinguished. This is of the greatest importance, for no other language exhibits so marked a difference in the construction of the principal and subordinate sentences; and as this division is not met with in the grammars of such languages, it cannot be supposed that the English student will have a clear idea of these differences by merely reading their names. Accordingly, Dr. Becker has given a definition, p. 171. 'Two sentences are connected by way of subordination, when one of them can be considered as standing in place of a substantive, adjective, or adverb, which is a factor of a combination.' This definition may be applicable to every subordinate sentence; but we think that it is not well chosen. In order to understand it, the student is obliged to bear in mind all the rules and explanations which are given in the Grammar from p. 236 to 249, and if he is not gifted with an extraordinary degree of ingenuity, or an extraordinary memory, he will find it very difficult in many cases to determine which is a principal and which a subordinate sentence, even after he has read these pages. We shall, therefore, take the liberty of substituting another definition, which we hope will convey so clear an idea of their difference, that a very small degree of attention will suffice to enable the student to distinguish these two kinds of sentences. •

Every sentence *must* contain a nominative or subject, and a verb, and it *may* contain many other words and phrases. The subject, therefore, and the verb, are the necessary constituents of a sentence. It is, however, to be observed, that the verb may be composed of many verbal forms, which altogether indicate only one action and the modifications under which it is supposed to have taken place, as for instance: my brother *may have read* your letter. Bearing this in mind, the number

of sentences composing a period may be ascertained by counting the verbs contained in it. In a period consisting of two sentences, each of them, when taken separately, may convey a complete idea of its own import, and fully satisfy the hearer, as: I know it, and I assert it, or, I know it; therefore, I assert it. Such sentences are called *co-ordinate*. But it may also be the case, that when the two sentences are taken separately, each does not convey a full idea, as in the period: I assert it *because I know it*, or, I assert *what I know*. Here the sentences printed in italics are not of such a description as to satisfy the reader without being joined to another sentence, which in the case here given, is: I assert. Such sentences are called *subordinate* or *accessory* sentences. The plainest definition, therefore, would be, that *principal* sentences (called co-ordinate when joined in one period) are those which by themselves convey a full idea to the hearer, and do not require any addition to make them intelligible; *subordinate* are those which cannot be fully understood without the addition of another sentence*. From this definition it is evident, that every period *must* contain *one* principal sentence, but it *may* contain *many* subordinate sentences. When

* It ought, however, to be observed, that there is a considerable difference between sentences logically subordinate, and those which in grammar are called so. Two sentences may be so connected as to form a syllogism, and consequently to stand in logical subordination, and yet they may be expressed in two periods. For instance, the two following sentences.—The boy is diligent; therefore, I shall praise him—constitute logically a principal and a subordinate sentence; but as they may be written without inconvenience in two periods:—The boy is diligent. Therefore, I shall praise him;—they are considered in grammar as two independent sentences, and when written in one period, are called co-ordinate. This difference appears still more strikingly in the following sentences:—The boy is diligent, because he wishes to be praised; and—The boy is diligent, for he wishes to be praised. The logical relation between them does not differ at all. But in grammar they are considered otherwise. The former contains a principal sentence and another which is subordinate, because both are so connected that they cannot be written in two periods. The latter contains two independent sentences, which when written in one period are called co-ordinate. Hence it is evident, that the grammatical division of subordinate and co-ordinate sentences does not refer to the logical relation existing between sentences, but merely to the formation of periods, and the relation existing between the several sentences constituting a period. This matter is rendered somewhat obscure owing to the inconsistency of our punctuation. Two short periods consisting each of a single sentence are often written in one period, as: The boy is diligent, for he wishes to be praised. But whenever either of two periods, the logical connexion between which is indicated by *for*, is so enlarged as to contain four or five sentences—one principal and the other subordinate—we do not venture to include them in one period. How many periods occur in our books beginning with *for*, *therefore*, &c., all of which, according to logical laws, should be included in the periods which precede them. If we were consistent in our punctuation, the single sentences of this description should be written in separate periods, and then the difference between logical and grammatical subordinate sentences would be quite evident. Such an innovation in punctuation, however, we confess, would be less convenient for practical use.

a principal sentence is accompanied by more than one subordinate sentence, good writers do not mix up with it another principal sentence in the same period, but form of it another period. The student of the German language will, with this instruction, very soon be enabled to distinguish principal from subordinate sentences. Opening an English book, and choosing any period he likes, he will first count the verbs contained in it to ascertain the number of sentences. Then he will consider which sentences may be understood by themselves, without the addition of another sentence, and which are not of such a description. Five minutes probably will be sufficient to enable him to distinguish both classes with great exactness, with the exception of a few collateral sentences*, which require to be indicated separately by the grammarian.

We have dwelt on this point, because it is of great importance to the student of the German language. We are fully persuaded, that the grammatical difficulties encountered in learning that language arise from this distinction not having been made, or not being fully understood. Dr. Becker distinguishes these sentences perfectly well, but not having adopted a definition which directly, and at the first view conveys a full idea of the difference between them, he has been obliged to enter into a long discussion on the mode in which the different classes of subordinate sentences are produced. He has done this, indeed, very skilfully; but by adopting our definition, the student who wishes only to learn the language for practical purposes, will be saved the trouble of studying what has been explained by Becker in § 192—202.

We are not quite satisfied with the rules laid down by Becker for the construction of the two kinds of sentences. In our opinion he should have first stated, that only the subject or nominative and the verb have a fixed place in a sentence, and that the arrangement of all other words and phrases is a matter of choice. He seems, however, to be under the impression, which we believe to be erroneous, that in the German, as in the French language, every phrase has its fixed place in a sentence. But we think that no German will object to our saying: *ich habe in der stadt ihn gesehen*, as well as: *ich habe ihn in der stadt gesehen*; nor to: *er hat einen brief vor drei tagen erhalten*, as well as: *er hat vor drei tagen einen brief erhalten*. In short, nearly all the rules laid down in § 210 and 211 are quite useless, and serve no other purpose

* Two sentences so intimately united as to render it impossible to distinguish which of them is the principal and which the subordinate sentence, are called *collateral sentences*. The most striking instances of such sentences are those, which are connected in English by: *the more*; *the more*, as: *the more you humour the boy, the less tractable he will be in future*.

than to confound the student. The rules established by Mr. Becker for the members of the sentences which have a fixed place are not complete, or rather not comprehensive enough for the English student; we mean those especially which refer to the order in which the verbs are to be placed when they are composed of auxiliaries, verbs of mood, and such others as do not admit the infinitive with the particle *zu*. These verbs are differently arranged in German, and in English; and no Englishman will be able to express the following sentence in correct German, according to the rules of Dr. Becker (p. 258 :) My brother may not have been able (*können*) to assist him in translating the letter.

We have placed the Grammar of the Rev. Mr. Tiarks immediately after that of Dr. Becker, because we think it deserves that place, though in our opinion it remains far behind it in some respects. This is especially the case with respect to the construction. The principal error committed by Mr. Tiarks as a practical grammarian is not having adopted the division of principal and subordinate sentences. By this omission he has deprived this part of his grammar of that clearness, which, more than any thing else, supports the memory; and he has been obliged to establish a great number of rules, in which the connecting link is wanting. These rules can only be impressed upon the memory by repeated efforts, and they are easily forgotten. The second error is his adopting in this part the terminology of the German school, which he prudently and carefully avoided in the preceding parts. This we should not have adverted to as an error, if the author had taken the pains to explain the new expressions either in a note, or in some other conspicuous part of his work; but he has altogether omitted this explanation. Thus he uses, p. 226, the word *notional*, an expression which is not used by our grammarians, and which consequently will not be understood by the English reader. If such a reader, in order to catch the true meaning of the passage in which it is used, has recourse to Johnson's Dictionary, he will find there an explanation very different from the signification given to it in Dr. Becker's, or Mr. Tiarks' grammar. We are well aware that it was impossible for Mr. Tiarks to explain the word *notional*, without expounding likewise the word *relational*, and this would have entangled the author in nearly the whole terminology of the German school. But was it not possible to explain the rules of the German construction without either of these words? We think it was; and Mr. Tiarks should therefore have avoided them here as in the other parts of his grammar. *Copula* is another word to which we must object; for though it is adopted

by writers on logic, and sometimes by writers on grammar, it is not used in the sense of the German school, in English grammar. This part of Mr. Tiarks' grammar is indeed by no means such as we could wish it to be in a book professedly designed for the use of schools, and one which in other respects is drawn up with so much care and knowledge of the language, that we should be inclined to recommend it to young students in preference to any existing grammar. Still the manner in which Mr. Tiarks treats of the construction is not without some merit. Though he has rendered this matter confused, by not adopting the division of principal and subordinate sentences; the rules for the formation of the latter class laid down in p. 235, explain more fully the peculiarities of their construction, than any other grammar, though not so completely as we could wish. The cases, in which the construction of the subordinate sentences is used, are not completely enumerated. For instance, Mr. Tiarks has not noticed, that in all *indirect* questions, the definite verb or the copula of the German school is to be placed at the end of the sentence. The inverted construction is likewise treated in a very superficial and confused manner. The author seems not to have been aware that the negative is always to be placed before the verb or verbs which conclude the sentence, whenever the whole proposition is to be denied. Else he would not have said (p. 231, towards the end): *Nicht* habe ich ihm gestern die angenehme nachricht mitgetheilt. Such a construction, we apprehend, is not authorised by the genius of the German language. The best thing we can say of this part of Mr. Tiarks' work is, that it is not encumbered with useless rules, but that all of them admit of practical application.

So much cannot be said of the Grammar of Dr. Bernays. In treating of the construction, he follows closely the steps of Dr. Becker, and his work, in some parts, may be considered only as an extract from the grammar of the latter. Dr. Bernays seems not to have been aware of the difficulty of such an undertaking, and his choice has not always fallen on what is most important. In a *compendious* grammar, one would expect to find no rules but such as admit of practical application. But Dr. Bernays thinks otherwise. In treating of accessory sentences—for he adopts the division of Dr. Becker—he says, that this class of sentences is called *accessory*, *because they stand in lieu of substantives, &c.* Then he enters upon the division of substantive, adjective and adverbial accessory sentences, and fills more than four pages of his small grammar with matter which is quite useless to the student of the German language. He seems, indeed, to have been

aware of its uselessness; for in treating of the construction of the accessory sentence, he finds it necessary to give a catalogue of the words which indicate that the construction of the accessory sentence is to be used. But unhappily, this catalogue is worse than useless to the student; for it contains some words which do not begin accessory sentences, and have not the power of moving the definite verb to the end of the sentence (the great characteristic mark of accessory sentences), while some other words are omitted which have such power. Of the first description are *also*, *denn*, *dann*, *indessen*. *Also* is commonly used to indicate a conclusion, as in this instance: Also *sind* alle drei winkel in einem dreiecke zwei rechten gleich. But according to Dr. Bernays we ought to write: Also alle drei winkel in einem dreiecke zwei rechten gleich *sind*.—Ich bin zufrieden mit ihm; *denn* er *hat* seine pflicht gethan—is to be written according to Dr. Bernays: *denn* er seine pflicht gethan *hat*. But that Dr. Bernays has not formed a clear and correct idea of the nature of accessory sentences, is evident from the manner in which he treats the word *indessen*. It is inserted in his catalogue of conjunctions and adverbs, which constitute accessory sentences, (p. 144) and it is likewise placed under the head of adverbial accessory sentences, p. 135, where he gives an instance in the words,—indessen *kömmt* er wohl wieder. Does Dr. Bernays think this sentence an accessory sentence? and is the finite verb placed at the end of it? Either his rule or his language must be erroneous. The fact is, that Dr. Becker (p. 244.) enumerates *indess* and *indessen*, when they signify *in the meantime that whilst*, among the conjunctions which constitute accessory sentences, and quite correctly. But Dr. Bernays mistakes the word and takes it for the adverb *meanwhile*, not having observed that *indessen*, *meanwhile*, is equal in signification to *unterdessen*, and in this sense cannot constitute an accessory sentence. The language of Dr. Bernays therefore is correct, but his catalogue is not so. Further, the author has omitted in this catalogue the conjunctions *damit*, *wenn gleich*, *wenn schon*, *wie*, *wiewohl*; all of which begin accessory sentences. He has likewise omitted to notice, that all indirect questions are to be construed like accessory sentences, as well as the sentences beginning with the adverbs formed by the union of the relative pronoun with a preposition. The rules themselves for the construction of accessory sentences are very incompletely laid down by the author, which will be evident to any one who takes the pains of comparing p. 144 and 145 of his work with what is said on them

in Mr. Tiarks' Grammar, p. 236, 20, 21, 22, though we are far from thinking the latter complete.

Next to the construction, the declension of the German substantives offers the greatest difficulty to the student. Lately the German grammarians have ascertained by careful research, that all the substantives of their language can be arranged under two declensions, and accordingly Dr. Becker has introduced them into his Grammar under the names of *ancient* and *modern* form of declensions. That this division is founded on strict analogy will be evident to any person who compares the modern form of declension with the manner in which the adjectives are declined, and the great similarity in the flexion of all those substantives which are arranged under the ancient form. We are by no means of the opinion that the student, by the employment of a due portion of labour and time, will not be able to acquire a complete knowledge of the manner in which every word in the language is deflected, by following this system. Nevertheless, in a practical point of view, we are partial to the arrangement of the German declension, as established by the late Dr. Noehden in his grammar, and only because we think that the same object will be obtained in a shorter time and with less labour. For according to the new system, the inflection of the substantives cannot be acquired without having previously obtained a complete knowledge of the formation of words, especially of the primitive, primary derivative, and secondary derivative substantives; and this will take up nearly as much time and labour as the acquisition of the declensions themselves, with all their exceptions by Noehden's grammar. If, by the new system, the number of exceptions were diminished, it would claim some preference, but we cannot persuade ourselves that this is the case. The exceptions, therefore, must be impressed upon the memory. Now, we beg leave to state, that we think it much more favourable to memory to arrange such exceptions in a clear way under several heads, than to crowd them together in one mass. The first has been done by Dr. Noehden in his four declensions, the latter by Dr. Becker under his declension of ancient form. But what seems most in favour of Dr. Noehden's system is, that the student, after having impressed upon his memory the exceptions, is able to decide, by looking at the termination of a substantive, in what manner it ought to be declined. We therefore think that Mr. Tiarks has very judiciously adopted this system, and the few changes introduced by him we are rather inclined to consider as an improvement of it.

Dr. Bernays has arranged his declensions upon the system

of Adelung, except that he has mixed up the feminine substantives, to which Adelung had assigned two separate declensions, with the substantives of masculine and neuter gender, a proceeding which we are not inclined to look upon as an improvement. We think that by rejecting the system of Noehden and adopting that of Adelung, or rather his own, Dr. Bernays has rendered the acquisition of the language more difficult. But what we especially object to is his manner of treating this as well as some other parts of speech. He divides the matter, which ought to hang together, into many pieces, which he places under different heads, so that when the student has found what he wishes to have explained, he is referred back to so many other places where the required information is given, that he must always waste much time and often lose sight of the principal object of his search. Dr. Bernays seems not to be aware that a good grammarian arranges his matter in such a way, as to convey in a concise manner a clear view of the whole and all the parts which belong to it, and that every thing which creates embarrassment and confusion must inevitably retard the acquisition of a language. We hope that he will take this point into consideration, and in a new edition arrange what is said in pp. 17—40, under the declensions themselves to which it properly belongs.

We shall add a few words on the Grammars of Mr. Rowbotham and of Mr. Klauer Klattowsky. Mr. Rowbotham has modelled his work on the grammar of Meidinger, written in French, and still we believe sometimes used in France, but almost unknown in England. This grammar does not profess to give a correct and complete knowledge of the language, (it has, indeed, none of the qualities requisite for that purpose,) but to bring the student in a short time to a smattering, as it is called, by means of a great number of exercises: this object may doubtless be obtained by using Meidinger's Grammar. But we doubt if Mr. Rowbotham's work will produce the same effect. The English author has probably thought that he could improve on the plan of his predecessor by considerably shortening the exercises which are to be translated into German, and by adding others to be translated from German into English. But we think he would have done better had he followed closely the steps of Meidinger, who was a most experienced teacher, and if he had not shortened the exercises to be translated into German, or added those to be translated from German into English. Besides, we must observe, that Mr. Rowbotham's work contains many instances of incorrect German expressions.

Mr. Klauer Klattowsky has inserted in his 'Manual for Self-

Tuition,' a short German grammar. It is written in German, and contains only the first principles of German grammar. But why did not the author write it in English? Surely it was not because he did not wish it to be studied. Yet a grammar which exhibits only the elements of a language will never be looked at except by persons who begin to study the language, and such persons will not be able to understand the grammar of Mr. Klattowsky, till they have obtained by other means nearly all the grammatical knowledge contained in it. At this stage of their progress they will not of course waste their time by reading a grammar which tells them nothing new. We apprehend, therefore, that Mr. Klattowsky's Grammar, for the reasons which we have given, will not be read by any body, and we certainly cannot recommend it.

ENGLISH SCHOOL-GRAMMARS.

1. *An Abridgment of English Grammar*, by Lindley Murray. Twenty-sixth Edition.
2. *The Principles of English Grammar*, by William Lennie, Teacher of English, 10, Nicholson Street, Edinburgh. Eleventh Edition.
3. *English Grammar*, by the Rev. J. Russell, D.D., Rector of St. Botolph's, Bishopsgate, and late Head-Master of Charterhouse School. Published under the direction of the Committee of General Literature and Education, appointed by the Society for promoting Christian Knowledge.

It appears to us that treatises upon grammar ought to be written with a view to two separate objects, the one to give purity and accuracy to language—the other to teach it with purity and accuracy. Analytical investigation and philological disquisition must enter largely into works of the former class; while nothing would be more manifestly out of place than any dissertations in works of the other class which profess to initiate youth into a knowledge of “the art of speaking and writing with propriety.” That this distinction between the province of the Grammarian, (in the higher sense of the name,) and the grammar-teacher, has not always been kept in view by writers upon the subject, is a fact well known. The “Hermes” of Harris, and Horne Tooke’s “Diversions of Purley,” may be mentioned among works of the former class. Had the same precision of purpose that distinguishes these, marked also the lower class of publications on grammar, it would have saved us the trouble of pointing out what appear

to us certain defects in all the elementary treatises upon English grammar.

In performing this task we shall not enter upon any discussions that may come within the range of the higher class of works on the subject of grammar. Our present business is not with the philologist, but with the teacher of the English language. We wish to ascertain whether the grammars generally put into the hands of youth develop intelligibly the principles of our native tongue, and teach (what is their professed object) the art of speaking and writing correctly in the best manner that can be devised, or even in a satisfactory manner.

We should not be disposed to pass a hasty judgment upon them, merely because the plan upon which grammars are constructed makes the acquisition of language irksome to the learner. After all has been done that can be done to lessen the toil of learning, we fear the path to it will always be somewhat rugged, and that its sweets, as Cato intimated, must be sought in its fruits. Nothing can be effectually acquired without labour. Certainly we are not prepared to recommend any change in the present modes of education, by which, for the sake of saving the pupil trouble, superficial shall be substituted for complete knowledge of any sort. The inquiry, "Is a thing well taught?" always precedes with us the question, "How is it taught?" All methods of instruction, which profess to supersede self-application, ought to be regarded with suspicion. The faculties of mind must be tasked to exertion, before any lasting impressions can be made upon them; they must be severely exercised, before they can ever possess intellectual strength.

The discipline to which we should be disposed to resort for the improvement of the mind, is not, however, of that degrading kind, which breaks the spirit under the pretence of brightening the intellect; nor of that technical character so often practised even in respectable schools, which cultivates one faculty at the expense of all the rest. We would work the faculties only to invigorate and make them fruitful. That seems to be the perfection of teaching, which adds to simplicity of method and perspicuity of explanation, a manner that forcibly sustains the attention of the pupil, until the principles or facts have been worked into his mind, and made his own.

To expect, in works intended for elementary instruction, the skill of a clever teacher combined with the merits of a good treatise, may appear a little unreasonable. But after making every due allowance for inadvertences and imperfections, we ought surely to find in works of this description some approximation to a high standard. At least it cannot be denied that

the first principle of knowledge must be imperfectly acquired from books deficient in these merits.

Before entering on the minor defects of these publications, we have a general objection to urge, at the outset, against the custom of representing language as a system of rules and anomalies. It is a fundamental error in all our treatises upon grammar, that examples are appended to the rules, instead of the rules being derived from examples. If it were desirable for our youth to be exercised in stringing words into sentences, after the fashion of nonsense verses, a Johnson might be used for a Gradus, and Murray might be substituted for Bland or Carey. The mistake originates in our having confounded a living language with a dead one; the same apparatus being used for introducing us to a knowledge of both. From such a beginning, the result was inevitable. It is not our intention to admit that grammars, as they are used, are the best introduction even to the dead languages; but we are certain that they are 'blind guides' to living tongues. What can be more absurd than for a person, living in a country where the language which he desires to learn to use correctly *is spoken*, to be drilled into a volume of rules and exceptions, instead of being encouraged to converse with one competent to correct his faults, and sufficiently versed in the literature of his country, to be able to illustrate from good writers the peculiarities of grammatical construction? It is an error of our whole system of education to rely too much on school books, and to expect too little from school teachers: the memory of pupils is thus exercised instead of their understanding.

No one who has ever witnessed the embarrassment and distress felt by learners in trying to comprehend the bald definitions and half-explained principles in most of our school grammars, can be surprised that so few persons become either correct speakers or correct writers. Lindley Murray, who was not altogether insensible to this defect, endeavoured to apply a remedy to it by the publication of a volume of Exercises as a companion to his larger work. This was an improvement as far as it went, inasmuch as it gave variety to a dull study, and showed the application of his rules. But it was based, like the grammar itself, upon a wrong principle. It placed *bad* instead of *good*. English before the eye of the learner, made his first impressions erroneous, and led him into the error of supposing that the example was made from the rule, and not the rule from the example. His whole ideas of language were thus vitiated. Instead of being made acquainted with the means by which it was formed, and enriched, and brought to the state in which we find it, he was left to infer that it was

framed, enriched, and perfected, from a system of rules made by Mr. Murray.

The right mode of teaching English grammar, it appears to us, is not by a code of rules, but by a series of exercises, so arranged as to illustrate the principles and peculiarities of language. These exercises, consisting of selections from sterling writers, should be so systematized as to present to the pupil examples in good English, of the various forms of words and the construction of sentences. Instead of beginning with a definition of grammar, as all our compilers have done, in the words of Lowth, we should prefer commencing our labours with an introduction more similar to 'Exercise I.' in Dr. Russell's publication, with the omission of the last part, No. 4, which is a piece of preaching quite out of place.

'1. God has given to man the power of SPEAKING.

'2. When you speak, you speak WORDS.

'3. WORDS make SENTENCES.

'4. You state in sentences, what you KNOW or what you THINK. Remember I suppose you to speak truth, and to hate lies. If I did not suppose so, I should say, you state in sentences what you PROFESS to know or to think.'

After such an exercise as this we should describe the letters, explain the difference between vowels and consonants, and show the learner how the different organs of speech are affected in pronouncing their sounds, and how letters formed by the same organs are interchangeable. We should then proceed to give a list of the diphthongal sounds, explaining their nature and uses: and in order to familiarize the pupil with every portion of his lesson, he should be required to select examples for himself, as well as encouraged to ask questions and make observations on any matters connected with the subject.

The next lesson, from a second exercise, or the same, would relate to the grammatical names of words, or, to speak in technical style, the parts of speech, in the course of which their offices and characteristics would be developed from examples that occur in the exercise, every definition and explanation springing up, as it were, at the moment, and out of the model before us. Other exercises would follow to illustrate terminations, declensions, conjugations, and positions of words, the utmost care being taken to address the eye as well as the mind, in order to aid and fix the impression upon it. After every description of words, and all the changes which they undergo, have been subjected to a close analysis in a series of exercises, or, in a series of lessons upon the same exercise, if sufficiently copious for the purpose, the learner will be prepared to enter upon a further set, so arranged as to develope

the principles upon which words are connected in sentences and paragraphs, technically called the syntax of a language. In the execution of this part of the plan, involving as it does much that is difficult, we should not despair of seeing amusement communicated with information, by the previous preparation of a well-adapted set of lessons.

The variety that may be given to grammar instruction upon this system of teaching, may be carried to almost any extent. From the age of childhood upwards, the nicest adaptation may be preserved in the illustrative examples so as to fit them for every capacity. Had we space, it would be easy to exemplify our meaning more fully, and to complete an outline of our plan. Enough, however, is given in this sketch, to develop the method upon which, according to our views, the genius of a modern language might be more popularly explained, and the art of speaking and writing it more easily acquired than at present.

In the grammars now before us, (we except Dr. Russell's,) there is nothing approaching to *induction*. The rules for making a sentence are given pretty much in the manner of Mistress Dod's directions for making a tart. We never get a clue to the reason of anything—why certain words are variable, and certain others invariable; nor yet to the secret of there being but nine distinctions in the classification of words, instead of eight or ten. In all these mysteries the mind has nothing to rest upon but faith. That the principle or the anomaly is as stated, may be indisputable; but why the anomaly should not have been the principle, and the principle the anomaly, the poor unenlightened judgment of the learner has no means of ascertaining. That we may not be thought to make these remarks without substantial grounds, we will exhibit to the reader, as one instance out of a thousand, the impenetrable dogma put forth by our two compilers, as one of the rules for the formation of plural nouns.

'Nouns in *f* or *fe* are generally rendered plural by the change of those terminations into *ves*; as *loaf*, *loaves*; *wife*, *wives*.'—*Murray's Abridgment*, p. 21.

'Nouns in *f* or *fe* change *f* or *fe* into *ves* in the plural; as *loaf*, *loaves*; *life*, *lives*.'—*Lennie's Grammar*, p. 7.

The learner, in the simplicity of his ignorance, might desire to know why *loaf*, and *wife*, and *life*, did not form their plural by adding *s*, according to the usual custom; but in vain does he consult these oracles; not a glimpse of light can he catch from them upon the subject. Some reason might surely be assigned for such an obvious departure from a general principle; and a reason is assigned in Lowth's Grammar, where

the information is conveyed in a manner both compact and elegant:—

‘In English the substantive singular is made plural for the most part by adding to it *s* or *es* where it is necessary for the pronunciation; as king, kings; fox, foxes; loaf, loaves; in which last and many others *f* is also changed into *v*, for the sake of an easier pronunciation and more agreeable sound.’—*Lowth's Grammar*, p. 17.

This explanation would be perfectly intelligible to the learner, who, according to the plan which we have sketched, had first learnt the powers of the letters, and the principles on which one letter is interchangeable with another. We have selected this example, because it so clearly demonstrates the unmeaning kind of explanation adopted by the two popular grammarians, and their systematic exclusion of the grounds of every thing; for, though indebted for most that is valuable in their compilations to the able work of Bishop Lowth, they have in this instance rejected the only part of his observation that was calculated to answer the inquiry of an intelligent learner. Lowth's Grammar we place among the higher works of its class. Its notes abound in rich and various information, but they render it more suitable for the study than for the school-room.

Dr. Russell's mode of treating the same matter shows the superiority of his Grammar over those of Murray and Lennie. This is the way in which Dr. Russell instructs his pupils in the formation of the plural noun:—

‘When you write the plural, change, at the end of the singular, *r* into *v*: LIFE, LIVES; LOAF, LOAVES; *y* following a consonant into *ie*: FLY, FLIES; STUDY, STUDIES.

‘The former change is made on account of the sound; the latter because the *y* itself is used instead of *ie*. All the old books have ‘*flie*,’ not ‘*fly*,’ ‘*studie*,’ not *study*.’—*Russell's Grammar*, p. 23.

Another great defect in school grammars, concerning which we propose to make a few observations, consists in the general obscurity of their definitions. We trust we are not over fastidious in such matters, when we expect to find in such treatises an almost transparent clearness of expression. It is not requisite that grammarians should be either fine or good writers; but it is reasonable to expect, in proof of their competency to give instruction in the art of correct speaking and writing, that their own style should be at least perspicuous and intelligible. Now we put it to any of our readers, to extract a meaning out of the following descriptions:—

‘Number is the consideration of an object, as one or more.’—*Murray*, p. 21.

‘The conjunction disjunctive has an effect contrary to that of the

conjunction copulative ; for as the verb, noun, or pronoun is referred to the preceding terms taken separately, it must be in the singular number : as " Ignorance or negligence *has* caused this mistake ;" " John, or James, or Joseph *intends* to accompany me ;" " There *is* in many minds neither knowledge nor understanding."—

Murray, p. 63.

' A phrase is two or more words used to express a certain relation between ideas without affirming anything ; as, In truth : To be plain with you.'—*Lennie*, p. 79.

' Some conjunctions have their correspondent conjunctions.'—*Lennie*, p. 90.

As a specimen of Mr. Lennie's competency to instruct his countrymen in the use of *shall* and *will*, we copy one of his observations on this knotty question :—

' If I am at liberty to use *will* in the first future to intimate my resolution to perform a future action, as " I *will* go to church for I am *resolved* to go," why should I not employ *will* in the second future, to intimate my resolution or determination to have an action *finished* before a specified future time ? Thus, " I *WILL* have written my letters before supper ;" that is, I am determined to have my letters finished before supper. Were the truth of this affirmation, respecting the time of finishing the letters, called into question, the propriety of using *will* in the first person would be unquestionable. Thus you will not have finished your letters before supper, I am sure. Yes, I *WILL*. *Will* what ? *Will* have finished my letters.'—*Lennie*, p. 24.

We *will* make but one remark upon this extract. The difficulty felt by our neighbours in acquiring this grammatical nicety is an instructive lesson on the proper method of acquiring a correct mode of speaking or writing a living language.

Dr. Russell is not quite free from the charge which we have urged against Mr. Murray and Mr. Lennie. We leave it to others to pronounce what degree of obscurity belongs to the following sentences, which we select out of a list of some length :—

' VERB means SAID OF thing.'—*Russell*, p. 20.

' Added s generally marks the plural substantive.'—p. 23.

' ARTICLE means LITTLE MEMBER.'—p. 28.

' FALL and RISE are intransitive verbs, and if you have FALLEN OR RISEN, you receive the FALLING OR RISING from YOURSELF.'—p. 48.

From these specimens, it will be obvious that learners of grammar must often be embarrassed by obscurities which a little attention to precision of meaning would entirely remove. From all elementary treatises foreign idioms should be carefully excluded. Dr. Russell's little work would be greatly increased in value by the removal of such blemishes from its pages. Had we space, we could quote numerous instances of obscure phraseology. We shall add a few :—

‘THE SUN SHINES.

“Shines” is the “verb,” “what is said;” “sun” is “subject,” the thing of which we speak.—*Russell*, p. 41.

It was not until after a very patient consideration of this sentence, that we, at length, discovered its construction and meaning. At first, we did not know whether to think the learned author had been guilty of a cockneyism, ‘Shines is the verb what is said, &c.’ or, had discovered that the peculiar use of the word *what* (which by the way he calls a conjunction) was according to the strict usage of our language. But, afterwards, on recollecting his definition of a verb, we satisfied ourselves that he thus intended to describe the verbal power of the word ‘shines,’—another proof, if any were wanted, of the consequence of bad definitions. In page 43, several sentences are rendered obscure, and indeed ungrammatical, by the omission of the article. We shall quote one of them, and, at the same time, enter our protest against the mode of *parsing the sentence*.

‘A WINDOW SHALT THOU MAKE in the ark.’—Gen. vi. 16.

“Window” is object set before the verb make, and “shalt” is verb set before the subject “thou.”—p. 43.

In copying this extract, we have taken the liberty of discarding various inverted commas, which so superabound throughout Dr. Russell’s publication, that we know not whether they most disfigure his pages, or obscure his meaning. We are confident that both these, and the Arabic figures used as representatives of words, will greatly impede its circulation.

We have one objection more to bring against the labours of Mr. Murray and Mr. Lennie. They systematically illustrate the rules of orthography, etymology, syntax, and prosody, by exercises in bad English, which they expect their pupils to pore over and correct for the purpose of imbuing their minds with a pure taste, and of moulding their ideas into good English. We have read of a father adopting a similiar practice, in order to correct the vices of his son; but if the experiment is held doubtful in morals, it is not less so in language. We do not believe that a system so vicious can long maintain its ground. When men go to bad speakers to study pronunciation; when they resort to the dialects of Lancashire and Somersetshire for specimens of the best spoken English; then will we consent to see our youth instructed in the beauties of language through the medium of false orthography and a rugged phraseology.

Grammar ought to be taught from the purest models. Passages from authors, containing defective English, may, properly enough, be quoted to show how the rule is violated; but

such a use of them is essentially distinct from that resorted to by our grammar compilers. The pupil's chief exercise ought to be one that we have never seen recommended, namely, of finding examples from books and making them for himself. He should be encouraged to do this in every stage of his progress, and be continually furnished with a large variety of illustrations, instead of being dragged through that dull routine of stupid labour to which boys are apprenticed when they are set to learn Murray's or Lennie's Grammar.

Having concluded our remarks upon these school-grammars, we shall briefly recapitulate the several grounds of our objections to them. 1st, They make the art of speaking and writing the English language a mere system of rules. 2d, The system on which they teach it is not inductive. 3d, Their definitions are miserably defective; and, 4th, The exercises for the pupil's practice, instead of being selected from 'the well of English undefiled,' are bad specimens of bad English.

We have placed Dr. Russell's Grammar in our list at the head of this article, not because we rank it with the other two in point of merit, but because it is one of the same class. Such books as Lindley Murray's and Mr. Lennie's are totally unfit for the wants of the present age; and we hope to see them very soon superseded by others of a better kind. Dr. Russell's treatise we receive as a valuable contribution to our collection of school-books. Several of its defects may be removed in a future edition; and we should recommend to the former head master of Charter House School, a complete revision of his chapters on the verb. The two auxiliary verbs should be conjugated in all their tenses, and a complete paradigm of the active and passive verbs should also be added, to adapt the grammar for general use and a wide circulation.

GRAVITATION.

Gravitation: An Elementary Explanation of the Principal Perturbations in the Solar System. (Written for the Penny Cyclopædia, and now previously published for the Use of Students in the University of Cambridge.) By G. B. Airy, A.M., late Fellow of Trinity College, and Plumian Professor of Astronomy and Experimental Philosophy in the University of Cambridge. London: C. Knight, 1834.

THE work before us is the representative of a class, of which we could wish the number were greater. We consider its appearance as a remarkable epoch in the history of astronomical

instruction, and we shall proceed to give the grounds of our opinion.

If we take any one of the mixed results of experiment and analysis which constitute the greater part of our knowledge of physics, we shall generally find that there are but two ways in which it is known. A very small proportion of readers is aware of the manner in which the experiments were made, and has followed the mathematical deduction of the resulting law. All the rest receive both the method and the result from the authority of the first mentioned class, as if they were facts of history or any other matter resting on positive authority. In this manner the educated world is not ignorant, either of the laws of nature, or the history of Greece; but the sort of knowledge which they acquire of the first is no more by a train of inference than that of the second.

Such, it would appear at first sight, must always be the case, until considerable mathematical learning is a part of all education. And by far the greater number of popular works on physics have been written with no other view than to make known, on the authority of Newton, Laplace, &c., the results of analytical investigation. It is easily credited, on the combined assertion of observers and geometers, that the moon's mean motion receives an acceleration of so many seconds per century, and that this phenomenon is caused by the action of the planets upon the orbit of the earth. But we must observe, in the statement of the preceding phenomenon or of any other, that there are two considerations, either of which may be made the subject of a scientific deduction: first, the *sort* of phenomenon asserted—the moon's mean motion undergoes a continual alteration, such as may arise from the attraction of the planets, if there be attraction—secondly, the numerical amount of the phenomenon, an acceleration of eleven seconds per century. It does not by any means follow that even the *mathematical* mode of establishing the first is above general comprehension, because that of the second is so; and it has long been known that many a phenomenon, the *quality* of which was even ascertainable without any mathematics at all, required great advances in that science before its exact law and quantity could be ascertained.

The *Principia* of Newton, in establishing, to a certain extent, the mathematical theory of the planets, first created the distinction between a sufficient reason for the sort of result to be expected, and accurate determination of its law and quantity. The eleventh section of that work forestals the third book as to all the inequalities which are geometrically treated in the latter. It is there shown, without mathematical symbols, though the reasoning is generally mathematical in its nature,

—not how much, or according to what law, the moon's nodes will regress; but that they will regress, and why—not how much tide the moon will raise, but that there can be no attraction without a tide, more or less; and so on. But this section (as Cambridge men well know) is more difficult by far than any of the others. The style of Newton is always condensed and obscure: the subject was new, and had not received the illustration which transmission through successive minds never fails to afford. And we may add, that though mathematical symbols are avoided, yet mathematical reasonings and results are verbally expressed, and in a shape of such extreme compression, as can only be well conceived by those who have seen the development which Cambridge tutors generally find it necessary to give to the corollaries of the celebrated sixty-sixth proposition, in order to afford their pupils the least chance of understanding them.

On the subject of the eleventh section, Professor Airy says,

'The advanced student who exults in the progress which the modern calculus enables him to make in the Lunar or Planetary Theories, perhaps hardly reflects how much of the power of understanding his conclusions has been derived from Newton's general explanations.'

On this point we must enter a difference of opinion. That the author of the work before us should, in his younger days, have been able to put the eleventh section to the use for which Newton intended it, no way surprises us. We speak from what we know of ourselves and others at Cambridge, and we feel quite sure that the number of those on whom the section in question throws any light, is very small indeed. We found the third book a greater help to understanding the eleventh section, than *vice versa*, and the greatest cause of exultation which we found in the modern calculus* was in the demonstration we there found, that the inequalities of the lunar system were not so utterly unintelligible as, from the eleventh section, we imagined they might be. It is true that where the student of the modern calculus returns again to Newton's Eleventh Section, he cannot fail to receive new views. But, with all our admiration of that really wonderful part of the Principia, we must say to Professor Airy, in reference to his opinion upon it, "*Mutato nomine, de te fabula narratur*;" what he has said of Newton, others will have better reason to say of him.

If we trace the history of the eleventh section, we shall find a disposition among the commentators to avoid it altogether,

* The supplement *On Newton's Lunar Theory*, in the fifth book of the *Mécanique Céleste*, is a striking proof how much a little modern algebra will help the student of Newton.

which will sufficiently show,—not that it needed no comment, for that is an opinion which has never been advanced,—but that the task was above attempting. Let us begin with Maclaurin's explanation of the progression and regression of the moon's nodes. (Book IV. chap. 4. § 10.)

'It is certain that if the earth and moon were always acted on equally by the sun, they would descend equally towards the sun; the plane determined always by these two lines would descend with them, keeping always parallel to itself, so that the moon would appear to us to revolve in the same plane constantly with respect to the earth. But the inequalities in the action of the sun described above will bring the moon out of this plane, to that side of the plane, on which the sun is, in the half of her orbit which is nearest the sun, and towards the other side, in the half of her orbit which is farthest from the sun. From which we have this general rule, &c.'

From the mere statement of a result, or *rule*, as it is properly called, the detail of the phenomena is entered into, and all further difficulties are resolved by an appeal to what is called "the general principle, in § 10." Maclaurin was perhaps right in not trying to explain what he could not elucidate; and certainly his account of Newton's discoveries is, as far as it goes, a clear book. But this is not grappling with the difficulties of the eleventh section. Pemberton (we speak from recollection) pursues much the same method.

A commentator (who is very little known) named Domckey* (Latinized Domckius) has taken a more direct and difficult course, and does attempt some real detail of Newton's arguments. But except in the adoption of mathematical symbols, he only differs from Newton in using a less condensed mode of expression. Dr. Clarke has skipped the sixty-sixth proposition altogether. Emerson has added a very few verbal explanations of some obscure sentences. The Jesuits have added notes which, except where they are mathematical, are as difficult as the text. Madame du Châtelet has given a literal translation; and Clairaut, in his notes to her work, describes rather than explains Newton. In more modern times, though many Cambridge tutors have compiled manuscript explanations of every part of Newton, and though many such manuscripts on other subjects are published, nothing more of the Principia has, to our knowledge, seen the light, beyond the first three sections, published by Mr. Carr. We do not speak of Mr. Whewell's treatise on the subject, in the second edition of his Dynamics, because mathematical aid is professedly introduced. On the continent, much as has been done in popu-

* Philos. Math. Newt. illustratæ, tomi duo. Londini, 1730.

lar explanation (even in a deductive form) of physics in general, we are not aware that a single attempt has been made to show the unmathematical reader how the nature of any one of the planetary perturbations is deduced from the principle of universal gravitation. The *Système du Monde* of Laplace is strictly dogmatical on all such points, and describes the *results* only of the *Mécanique Céleste*.

We have entered into this detail for the purpose of showing that it is no common or every-day task which Mr. Airy has attempted. So little is this the case, that neither success nor failure in such an undertaking can affect the character either of a mathematician or an astronomer. For, in the former case, it is a new and separate reputation which he establishes; in the latter, he only shows that he cannot succeed in doing what Newton did more to his own glory than the edification of his readers, and what no other has even attempted to the same extent on any original plan. That our author is the discoverer of the long inequality of the Earth and Venus—the most assiduous and skilful observer of the *planets* in Great Britain—a perspicuous mathematical writer, who has put most parts of mathematico-physical astronomy, and optics, within the reach of the Cambridge undergraduate—does not in any degree furnish a presumption that he would be happy in such an attempt as the one before us. When, therefore, we say that he has been the first to deduce, without mathematics, the species of almost all the planetary perturbations, to an extent of which he himself did not contemplate the possibility when he began the work, we need not speak in terms of praise, but we shall only keep the attention of the reader to the fact, that the power displayed is almost new; certainly so in a person who possesses sufficient mathematical knowledge to study and extend the theory of the planets.

We quote the following from the Preface:—

‘This treatise was originally designed for a class of readers who might be supposed to possess a moderate acquaintance with the phenomena and the terms of astronomy; geometrical notions sufficient to enable them to understand simple inferences from diagrams; two or three terms of algebra as applied to numbers; but none of that elevated science which has always been used in the investigation of these subjects, and without which scarcely an attempt has been made to explain them. I proposed to myself, therefore, this general design, to explain the perturbations of the solar system, as far as I was able, without introducing an algebraic symbol.

‘It will readily be believed that after thus denying myself the use of the most powerful engine of mathematics, I did not expect to proceed very far. In my progress, however, I was surprised to find

that a general explanation, perfectly satisfactory, might be offered for almost every inequality recognized as sensible in works on physical astronomy. I now began to conceive it possible that the work, without in the smallest degree departing from the original plan, or giving up the original object, might also be found useful to a body of students, furnished with considerable mathematical powers, and in the habit of applying them to the explanation of difficult physical problems.'

This work is intended to deduce the various phenomena of the solar system (to the extent dwelt upon in the first part of this article) from the theory of universal gravitation, in order that the reader may be able to infer the truth of that principle, from seeing that its consequences are really the facts observed in nature. The real proof of this principle is twofold: firstly, it is shown that the phenomena observed are all such as would follow, if the Newtonian hypothesis were true; secondly, that *all* the phenomena which mathematical analysis shows must follow from such an hypothesis, are found in nature, wherever the same analysis shows that the phenomena are sufficiently large to be observed with our instruments. There is no necessity for any future admission, exception, or limitation; grant the principle, and certain numerical *data* either deduced from or confirmed by observation, and the planetary tables thence constructed are found to be true, with very trifling errors. But this extent of proof it is not intended to embrace in the present work. As it does not employ the general equations of the system, it is of course impossible to deduce all their consequences. Moreover, as we have observed, the intention is, without mathematics, to show the kind of phenomena which are to be expected, and thence to pass to the assertion (easily proved by reference to tables) that just such phenomena are necessary to be presumed and employed, in order to predict the planetary motions successfully.

The laws known by the name of Kepler are first laid down, and required to be granted as nearly true, and consequences of attraction, according to the Newtonian law, if it exist. The proof of these cannot be given, because two of them at least are numerical in their character, and in any case, some result of mathematical reasoning must be assumed as a basis. At the same time, such explanation is given as the subject will admit of, and more than has been usual. Our readers will probably be familiar with the usual explanation, so frequent in school-books and lectures, that the Almighty has impressed two opposite forces upon planets, the *centripetal* to keep them from going away from the sun, and the *centrifugal* to keep them from going towards it. How this would not amount to

the same thing as letting them quite alone, is not explained in the works we have alluded to, and not in the present one, for this reason, that, owing to the proper use of terms, the difficulty does not arise. But we should recommend our author, in his next edition, to make it arise, and deal with it; for it is a very common mystification. Indeed we cannot help thinking, that as the author began his work without suspecting how far explanation might be carried, that the description of Kepler's laws bears traces of a willingness to assume mathematical results, which he presupposed to be necessary throughout. Perhaps if he were to bring the confidence and practice derived from preceding successful trials to a reconsideration of the law of the description of equal areas, and the existence of a limit to the apsidal velocity, in order that an oval may be described, he might extend this part of the subject. We are not of course aware whether any such attempt was made; but if not, the unexpected capability of explanation which one class of phenomena has been found to possess, may possibly in such hands belong to many others. As the work stands, we must describe its scope as follows:—Admitting that two planets only, if undisturbed by any others, would describe ellipses, &c. round each other, according to Kepler's laws; then the alterations of those laws, which would take place on the introduction of any third planet into the system, are deduced to a considerable extent, upon the supposition that the three bodies mutually attract each other according to the Newtonian law: and the most remarkable of the inequalities actually observed to exist are found among the deductions so obtained.

Newton, in the eleventh section, had explained the inequalities of the moon called the *variation* and *annual equation*; the motion of her apsides (very imperfectly), and that of the nodes and inclination. Mr. Airy has added the evection, parallactic inequality, acceleration of mean motion, and the inequality arising from the earth's figure—has entered upon the planetary theory, which Newton did not touch, and has given similar explanations of most of the inequalities, particularly those which are known by the name of *long inequalities*. He has also given a more complete theory of Jupiter's satellites than Newton was able to give of the moon, and in particular, has explained the striking law which exists between the longitudes of the first three satellites. In fact, there is no remarkable kind of inequality yet observed in the solar system, which is not made comparatively a subject of popular deduction. For it is no exaggeration to say, that for one who can and does deduce these inequalities from the Newtonian law by analytical processes, there are thousands who will be able to

make the same investigation to the extent specified at the beginning of this article, by reading the present work; and we must remark, that what Mr. Airy calls explanation is in fact deduction, of so rigid a nature, that if by the like of it any yet unobserved phenomenon could be traced, unquestionably that phenomenon, if not found to exist in nature, would show that the Newtonian law was not the complete explanation which it has been asserted to be.

At the same time, we must not allow our readers to run away with the idea that this will be an easy task, or that the work before us is popular, in the common sense of the word. As far as they go, the phenomena are as strictly deduced from the principles laid down, as the contents of any mathematical work; therefore the mind will be kept at its full stretch throughout, and will be constantly required to recur to, and depend upon, what has preceded. This is not the case in what are called popular treatises; nor will the one before us ever obtain that title, until unmixed reasoning and rigid deduction are popular: and we are not come to that yet. But many who cannot master the whole will find a considerable part within their reach, and the difficulties are tolerably progressive. We should conceive that any one who had read the First Book of Euclid would, by attending to the first part of the Eleventh Book, (to which he might pass at once,) be qualified to read the whole of this treatise successfully. And it will be worth while to read again and again, attentively, until that which is at first unintelligible becomes easy; but on the other hand, if there be any one who reads this treatise with great ease, as he thinks, we should decidedly recommend him to read it till it becomes difficult. We had hoped to have quoted some part of the contents in an abridged form, but we find upon examination, that so constant is the dependence of every part on that which precedes, that we could not do justice to the subject by any extract. We shall, therefore, conclude this article by some observations connected with the present publication which have struck us as worth remarking.

Most of the physical sciences present phenomena which can be viewed in different lights and under different modifications, at the pleasure of the observer. In optics, for example, if a doubt intervenes, or a train of thought arises out of what is seen, we have the circumstances under which the observation is made in a great measure under our command, and by a proper disposition of our means, can make a trial for the express purpose of resolving the doubt, or verifying the presumed result: that is, we can not only interrogate nature, but can also cross-examine her. But in astronomy, we must be

content with picking up what she is pleased to tell us, and in this properly consists the difference between *observation* and *experiment*. From this it follows, that in the last mentioned science, we have but one dry and uninteresting test of truth or falsehood: the appearance of a star or planet on the meridian or any other given circle of the heavens, at the predicted time. Hence it happens, that astronomy as a deductive science, though in a more perfect state than any other, is least known of all to people generally.

The theory of gravitation, therefore, does not present, in its perceptible results, sufficient attraction to excite serious inquiry into the varied phenomena which it explains; because there is nothing striking to the eye in any one of these by itself, and the single fact on which their evidence rests is, that the sum total of certain results, properly calculated, does give the means of predicting the places of the planetary bodies. When we add that even these phenomena themselves require more difficult mathematical analysis than any others, we can be at no loss to see why this theory, of all others, has rested entirely upon the authority of the few who have given particular attention to it.

A work such as the one before us will, in a few years, enable many to form a judgment upon the question, who have not hitherto had the requisite means. No one will believe that both observers and theorists in every part of Europe have acted upon a combined and prearranged system of forgery for two hundred years: and this being granted, and therefore that results of a particular character are found necessary to be employed every day in computing the places of the planets, it follows that Professor Airy's work will increase tenfold the number of those who can say that they think they have had direct and sufficient evidence furnished to them of the truth of the Newtonian principle. It has been among the curious circumstances connected with science, that, be he who he may, who has endeavoured to become a discoverer before he was a learner, he has in three instances out of five at least, brought his unfledged powers to bear upon the theory of gravitation. If a reasonable proportion of educated men become imbued with the evidence contained in this work, we imagine that the autodidact school of astronomers will be driven back upon the old problem of squaring the circle.

The present treatise was written, as its title-page bears, for the Penny Cyclopædia;* and having been previously published for the use of students at Cambridge, will appear in that work

* Now publishing under the Superintendence of the Society for the Diffusion of Useful Knowledge.

in its alphabetical place or places. It should surprise no one that the student of Newton and Laplace may be even obliged to make an addition to his studies, the benefit from which he shares in common with those of lower intellectual pursuits. We have seen that Newton himself judged such an accompaniment desirable; and it has been conceded by many admirers of the Cambridge system, that analysis was too exclusively pursued, to the neglect of independent means of illustration and evidence. We can only hope the present example will be imitated; and that every branch of physical science will be examined for the purpose of finding out to what extent a course similar to that struck out by Professor Airy is possible.

To those organs of public opinion which have sneered at cheap works, because they are cheap, the present treatise will be a useful lesson; and as a predecessor of Professor Airy remarked, in another case, they 'may read it, not unprofitably, since, if it does not prove the cure of prejudice, it will be at least the punishment.' But there may be another and a higher class, better worth the bringing to a proper view of what they can do, and ought to do, for the promotion of habits of sound reasoning among their fellow-countrymen: and surely the example of Professor Airy and Sir John Herschel in England, with that of M. Arago in France, ought to induce those who are able to teach, to look upon such sneers with indifference equal to the scorn with which they are regarded by those who are willing to learn. Let them leave such little prejudices to the little world they were made for: and comparing the state of instruction now existing, with that of a preceding age, let them not presume to say how far knowledge may or ought to be extended, but furnish all the means in their power, and settle that point, as they determine an unknown fact in astronomy, by observation.

THE PRINCIPLES OF PHYSIOLOGY.

The Principles of Physiology applied to the Preservation of Health, and to the Improvement of Physical and Mental Education. By Andrew Combe, M.D. Edinburgh, Black. London, Longman and Co. 1834.

MEN generally read scientific books either with a desire to ascertain the progress of knowledge, or with the view of determining how far new discoveries, or the new application of principles long established, may assist them in the pursuit in which they are engaged. The work which we are about to describe is addressed to neither of these classes; and, although

it may be read with profit by both, the aim of the author has been to speak to the whole community, and especially to those who, whether called the educated or uneducated, are destitute of all useful and practical information as to the means of *preserving* their health. The style is so plain, and the arguments so convincing, that no person can fail to perceive how intimately his health and happiness are connected with the truths which the author has endeavoured to enforce. Physiological science has hitherto been confined to a particular profession; and this exclusive knowledge is sometimes defended upon the absurd notion that it would be difficult or impossible, and dangerous if possible, to circulate knowledge of this kind among people generally,—among those, in fact, whom it most intimately concerns.

The work of Dr. Combe is to a great extent, we think, original. The principles are those which have long received the sanction of the majority of physiologists; the facts are old, the illustrations are familiar: but the author has shown how these generally acknowledged principles can be applied by every individual to the preservation of health, the great source of all happiness. It has been known for half a century that the action of the lungs, called respiration, alters the constitution of the atmosphere, and that we walk by means of the alternate contraction and relaxation of certain fleshy parts called muscles, which act as levers upon the solid parts of the frame; but it has not been shown till now, that upon the breathing of pure air and the taking of proper exercise depend, in a great measure, not merely the preservation of the natural form of the body, the vigour of the constitution, and the duration of life, but the general capabilities for education and mental cultivation. The author has shown in this work, that he is well aware of the inefficacy of vague generalities; of the uselessness of merely stating laws or principles, and the results of a violation or disregard of these, without dwelling upon the process by which these results are brought about. He has described in succession the different organs of which the body is composed; from their anatomical structure he passes to the function which they perform, the relation which this bears to the rest of the system, the manner in which it is affected by external circumstances, the use or duty to which each is subservient; and, lastly, he contrasts the consequences which flow from an ignorance or disregard of these circumstances, with those advantages which naturally follow from that line of conduct which an acquaintance with them suggests. For instance, he treats of the muscular system as an agent, the nature of which must be explained to all men, before they can adequately appreciate or employ to advantage the powers

which it confers. He first describes an individual muscle as a bundle of fleshy fibres or threads, distinct and separated from each other by a thin membrane, but all inclosed in one common sheath, and acting in concert. These bodies are attached at two points to the bones, and their action consists in contracting, in diminishing their own length, and thereby bringing the two points nearer to each other. The chief purpose of all such contractions is to enable us to move either the whole or a part of the body in compliance with the will; but, in effecting this end, additional results are produced which appear to be almost of equal importance, and highly conducive to the healthy condition of the organs themselves. The flow of the blood is thus assisted through the remote and minute vessels by the pressure on their exterior, and the processes of digestion, respiration, and absorption are likewise materially promoted.

That muscular action may be healthy and vigorous, it is of course necessary that the fibres should be strong and duly stimulated. It has been proved, that whenever a muscle is frequently used, its fibres increase in thickness within certain limits, and become capable of acting with greater force and readiness; and that, on the other hand, when a muscle is rarely called into exercise, its volume and power decrease in a corresponding degree. Their power again is known to correspond to the quantity of blood which they receive, and this is regulated by the extent and energy of their action. When any part, accordingly, is deprived or stinted of its usual supply of blood, it very soon becomes weakened, and at last loses the power of action, although every other condition required for its performance may remain unimpaired. If these are laws established by nature, it may be expected that certain consequences, or penalties, will follow any acts or habits which tend to the infringement of the conditions which they impose. Hence all classes, and especially the youthful manufacturing population and the inmates of boarding-schools, who fail to call the muscles frequently and fully into action, suffer not merely from the weakness and imperfect development of these organs, but from the debility and disease of the general system. The movements of the muscles are, however, governed and guided by the nerves; and by introducing this new ingredient into the consideration of the subject, new conditions necessarily arise. The nerves are represented as white pulpy cords, originating in the brain or spinal marrow, and conveying sensations to, or volitions from, the mind. Whenever this connexion or communication is interrupted, two consequences ensue,—the mind no longer receives impressions from without, nor can it excite the muscles to action. Causes, then, which

injure or destroy any one of the links of this chain, subvert the whole series of functions with which it is connected as effectually as if the whole had been destroyed. If the brain or spinal marrow be injured by blows, disease, ardent spirits, or any other poison, voluntary motion ceases, or is suspended; if the nerves be divided while the brain and muscles are sound, the same result takes place; and if the muscles be emaciated, languid, and unaccustomed to exercise, the mind may determine, and the nerves may convey the determination, but it will be in vain. To the healthy and vigorous performance of muscular action, which consists in the alternate contraction and relaxation of the fleshy fibres, it is obvious that the co-operation of the nervous and circulating, as well as the muscular, systems is essential. Exercise affects these in the same manner, giving strength to the organ, and intensity to the function; but on the muscular system the effects are more palpable. If neglected, diminished bulk and strength, languor and an incapability of sustained motion, are the inevitable results; if carried to excess, fatigue, exhaustion, general debility, and some local injury may follow; whereas, if regulated by the laws and limits so obviously laid down by nature, the whole system is invigorated and consolidated, rendered competent for that physical exertion which is required in every situation, and its sphere of enjoyments and of duties is increased. These principles, self-evident although they seem, have, however, been generally overlooked, but especially at that time and in those circumstances during education, when their application is chiefly required, and would prove most productive of benefit. This fact is illustrated in a melancholy manner by attending to the plan often pursued in female boarding-schools. The body is kept for many hours perfectly motionless, in an erect, stiff, constrained, and fatiguing attitude,—a punishment being awarded should the back bend, in other words, should a muscle seek relief in relaxation: those of the back are retained as long as possible in a state of tension, at first by the exercise of the will, and when that fails, by back-boards, straps, stays, &c. While this position is preserved, the spine is of course perpendicular, supporting by its still incompletely ossified bones the weight of the head and the upper parts of the chain of bones of which it consists. This painful exertion, imposed as if muscles were exempt from fatigue, is not limited to any particular occasions, but is required, whatever other duty or employment may be prescribed; so that whether music, drawing, or sewing occupy the mind and hands, the same rigid, immoveable carriage must be observed. Were this severe discipline frequently interrupted, were the muscles permitted to

rest and relax, while other sets were freely and fully moved by walking, dancing, romping, or any amusement requiring agility in the play-ground, the baneful effects might be obviated or mitigated; but such is not the case, for in many institutions such natural ebullitions would be regarded as a violation of discipline, and as a breach of that dignity and decorum incumbent on the sex. How great the baneful effects are, to which allusion has been made, may be collected from the following quotation:—‘We lately visited,’ says a writer of great authority on this subject, ‘a boarding-school containing forty girls; and we learnt on close and accurate inquiry, that there was not ONE of the girls who had been at the school two years (and the majority had been as long) that were not more or less crooked. And we can assert, on the same authority of personal observation, and on an extensive scale, that scarcely a single girl (more especially of the middle classes) that has been at a boarding-school for two or three years, returns home with unimpaired health.’* We have thus attempted to paraphrase a few passages in Dr. Combe’s book, in order to show its general scope and tendency, the practical manner in which the subjects it embraces have been treated, and the important bearings which these have on the present condition and prospective improvement of mankind. The same attention to utility characterises every page. The description of the layers of which the skin is composed, their relation to perspiration, and the consequences of the suppression of this secretion, serve as an introduction to the consideration of this tissue as a regulator of heat, to some remarks on the mortality of infants from ignorance of this fact, and to the inculcation of the universal necessity for ventilation and ablution.

Indeed, that part of Dr. Combe’s work which treats of the action of the skin seems to us one of the most important, both on account of the magnitude of the evil which results from inattention to the proper functions of this part of the body, and from the simple nature of the preventives or remedies which are at the command of every person.

‘If one-tenth of the persevering attention and labour bestowed to so much purpose in rubbing down and currying the skins of horses were bestowed by the human race in keeping themselves in good condition, and a little attention were paid to diet and clothing, colds, nervous diseases, and stomach complaints would cease to form so large an item in the catalogue of human miseries. Man studies the nature of other animals, and adapts his conduct to their constitution; himself alone he continues ignorant of, and neglects. He considers himself as a being of a superior order, and not subject to

* Forbes, in ‘Cyclopædia of Practical Medicine.’

the laws of organization which regulate the functions of the inferior animals ; but this conclusion is the result of ignorance and pride, and not a just inference from the premises on which it is ostensibly founded.'—p. 81.

The frequent use of the bath, and scrupulous attention to cleanliness, are considered by Dr. Combe as among the surest means of restoring health to those who are sick, and securing it to those who are well. He gives some excellent rules for the guidance of such as can afford the use of the tepid bath, and proposes a cheap substitute for those who cannot. It is an astonishing fact that few countries in the world are so badly supplied with proper bathing places as England, and that (taking the people in the mass) there are few among whom the use of the bath is less general than among the English. And yet we consider ourselves, and, indeed, especially pride ourselves on being a very cleanly people. We suspect there is some truth in a sarcastic remark which we met with a few years ago—'A Frenchman in the middling ranks of life often puts on a dirty shirt over a clean skin, but an Englishman of the same condition still oftener puts on a clean shirt over a dirty skin.' The extravagant price paid even in London for a bath, is proof enough that the use of it is very confined. If it were more general, there would be a competition of speculators in that line, and the number of baths would be increased, and the prices lowered. As less is paid for a bath now than was paid in 1815, we may perhaps conclude that there are more bathers than formerly, and that the salutary practice is rather on the increase among us. Before the last peace, there were few of our provincial towns that had public baths of any kind, and in many of the northern parts of the island no such vessel as a bath had ever been seen.

To speak of London alone, with its admirable supply of water and fuel, with the ingenious contrivances lately invented to economize fuel, and generate and diffuse heat at small expense, we think it might be practicable to let the poor man have his bath for two or three pence. Indeed, there can be no doubt but that it would be practicable, if the purifying and most salutary practice of bathing were to become general among the people. If the working classes were once tempted by low prices, we think it pretty certain that they would contract the habit to such an extent as to make low prices pay those who should speculate in such establishments. The effect would be a great increase of cleanliness, and health, and, we may safely add, morality. Dr. Combe, whose book most admirably applies

to persons of all conditions, and to every variety of situation, observes—

‘If the bath cannot be had at all places, soap and water may be obtained everywhere, and leave no apology for neglecting the skin; or, as already mentioned, if the constitution be delicate, water and vinegar, or water and salt, used daily, form an excellent and safe means of cleansing and gently stimulating the skin: to the invalid they are highly beneficial, when the nature of the indisposition does not render them improper. A rough and rather coarse towel is a very useful auxiliary in such ablutions. Few of those who have steadiness enough to keep up the action of the skin by the above means, and to avoid strong, exciting causes, will ever suffer from colds, sore throats, or similar complaints; while, as a means of restoring health, they are often incalculably serviceable.’—p. 81.

The simple use of the bath, or the practice of well washing and rubbing the skin, has been found most efficacious in a variety of nervous affections which are both obstinate and severe. In France, the bath has been found successful even in cases of insanity, and Dr. Combe is of opinion that by nothing can the march of that great destroyer—consumption—be checked more effectually than by scrupulous attention to the skin. We earnestly recommend this part of the volume, from page 82 to page 88, to our reader’s attentive study.

‘The writer of these remarks,’ says Dr. Combe, ‘has, unfortunately for himself, had *extensive experience in his own person* of the connexion between the state of the skin and the health of the lungs; and can therefore speak with some confidence as to the accuracy of his observations, and the benefit to be derived from attending to the condition of the skin in chronic pulmonary complaints. Many affections of a consumptive character are preceded or begin by a deficiency of vital action in the skin and extremities, and a consequent feeling of coldness in the feet and on the surface, and susceptibility of catarrhal affections from apparently inadequate causes, often long before any pressing symptom, directly connected with the lungs, occurs to attract notice. In this state, means systematically directed to restoring the cutaneous circulation will frequently be successful in warding off consumption; and even when the disease is formed, the same means will help to prolong life and relieve suffering, while they will go far to effect a cure in those chronic affections of the bronchial membrane, which stimulate consumption and are sometimes undistinguishable from it, and which, when mismanaged, are equally fatal.’—p. 82.

In showing, as he does in the most convincing manner, the indispensable necessity of constant daily exercise, the author also explains, how and in what proportion this exercise ought to be taken by people of different ages, constitutions, and habits of life. There is no subject connected

with health more frequently misunderstood than this, and through ignorance or a want of proper reflection, exercise is too commonly made as destructive as the want of it. Men of sedentary habits, without any previous and gradual preparation, will of a sudden take an extraordinary day's exercise, in order, as they think, to lay in a stock of health; whereas, in reality, they thus too often lay the seeds of an incurable disorder. Again, youths whose bodies are not yet fully formed, are sometimes led, in field or other sports, to emulate the exertions of those whose strength is matured. The author in following up the subject gives some melancholy cases in point that ought to be impressed on every one's memory. He insists that amusement and gentle mental excitement should always be combined with exercise, and very properly condemns those 'solemn processions'—those formal arm-in-arm walks along a straight, uninteresting road, so commonly substituted by our female boarding-schools for exercise. He adds:—

'The playful gambling and varied movements which are so characteristic of the young of all animals, man not excepted, and which are at once so pleasing and so beneficial, show that, to render it beneficial in its fullest extent, nature requires amusement and sprightliness of mind to be combined with, and be the source of muscular exercise; and that, when deprived of this healthful condition, it is a mere *evasion* of her law, and is not followed by a tithe of the advantages resulting from its real fulfilment. The buoyancy of spirits and comparative independence enjoyed by boys when out of school, prevent them suffering so much from this cause as girls do; but the injury inflicted on both is the more unpardonable, on account of the ease with which it might be entirely avoided.'—p. 115.

The truth is, the female children of numerous classes of Englishmen have long been sacrificed to mock gentility and blind routine. Both their mind and body—for the mind has had its stays and corsets as well as the body—have been warped, twisted, tormented, deformed, and stricken with premature decay, by systems and practices at variance with common sense and nature.

In explaining the necessity of free ventilation, Dr. Combe draws a frightful but not exaggerated picture of the manifold evils that result from the deficiency of it. The smallness of our bed rooms, the abomination of bed curtains, are old subjects of complaint, and yet we see them still remain. It is a common remark, that professional architects pay very little attention to facilities for ventilation, when they construct a building. They seem to think their work is done when they have made a handsome front on some approved model. The proper admission of light, and the unimpeded circulation of air through

all the apartments, though essential to health and comfort, appear to be generally neglected, as inferior and mechanical parts of their art about which they need not trouble themselves.

‘ So little are we taught to think of the nature and wants of the human constitution, that in Edinburgh we have instances of large public rooms, capable of holding from 800 to 1000 persons, built within these few years, without any means of adequate ventilation being provided. This could not have happened, had either the architects or their employers known anything of the laws of the human constitution. When these rooms are crowded, and the meeting lasts for some hours, especially if it be in winter, the consequences are sufficiently marked. Either such multitudes must be subjected to all the evils of a contaminated and unwholesome atmosphere, or they must be partially relieved by opening the windows, and allowing a continued stream of cold air to pour down upon the heated bodies of those who are near them, till the latter are thoroughly chilled, and perhaps fatal illness is induced; and, unfortunately, even at such a price, the relief is only partial; for the windows being all on one side of the room, and not extending much above half way to the ceiling, complete ventilation is impracticable.’
—p. 196.

Such public rooms are not peculiar to Edinburgh: in London there are many, and most of the large provincial towns of these kingdoms have at least one specimen. In Turkey there is a high officer of government called *Mimar-Aghà*, or intendant of the buildings, who surveys and controls all new edifices, whether private or public. In such a country he of course exercises his authority in an arbitrary or corrupt manner, but we think some such office might be advantageously established among us. It might be made a permanent branch of a board of health, and be entrusted with the power of preventing people (or their architects) from producing disease by the absurd construction of their houses and places of assembly. In speaking of ventilation with reference to churches, chapels, and school-rooms, Dr. Combe shows that it is not always the dullness of the sermon, or the dryness of the lesson, that produces drowsiness, or ‘fidgetty restlessness,’ with an utter inability of attention.

‘ Many of our churches and schools,’ he says, ‘are extremely ill ventilated; and accordingly it is observed, that fainting and hysterics occur in churches much more frequently in the afternoon than in the forenoon, because the air is then in its maximum of vitiation. Indeed, it is impossible to look around us in a crowded church, towards the close of the service, without perceiving the effects of deficient air in the expression of the features of every one present. Either a relaxed sallow paleness of the surface, or the hectic flush of fever is observable; and, as the necessary accompaniment, a sensation of mental and bodily lassitude is felt, which is immediately relieved by

getting into the open air. I have seen churches frequented by upwards of a thousand people, in which, in winter, not only no means of ventilation are employed during service, but even during the interval between the forenoon and afternoon services, the windows are kept as carefully closed as if deadly contagion lay outside, watching for an opportunity to enter by the first open chink; and where, consequently, the congregation must inhale, for two or three hours in the afternoon, an exceedingly corrupted air, and suffer the penalty in headach, colds, bilious and nervous attacks.'—p. 197.

Passing from church to school, he says :—

'Few of our schools are well regulated in this respect. It is now several years since, on the occasion of a visit to one of the classes of a great public seminary, my attention was first strongly attracted to the injury resulting to the mental and bodily functions from the inhalation of impure air. About 150 boys were assembled in one large room, where they had already been confined nearly an hour and a half, when I entered. The windows were partly open; but notwithstanding this, the change from the fresh atmosphere outside to the close contaminated air within, was obvious to every sense, and most certainly was not without its effect on the mind itself, accompanied as it was with a sensation of fullness in the forehead, and slight headach. The boys, with every motive to activity that an excellent system and an enthusiastic teacher could bestow, presented an aspect of weariness and fatigue, which the mental stimulus they were under could not overcome, and which recalled forcibly sensations long by-gone, which I had experienced to a woful extent when seated on the benches of the same school.

'These observations stirred up a train of reflections; and, when I called to mind the freshness and alacrity with which, when at school, our morning operations were carried on, the gradual approach to languor and yawning which took place as the day advanced, and the almost instant resuscitation of the whole energies of mind and body that ensued on our dismissal, I could not help thinking that, even after making every necessary deduction for the mental fatigue of the lessons, and the inaction of body, a great deal of the comparative listlessness and indifference was owing to the continued inhalation of an air too much vitiated to be able to afford the requisite stimulus to the blood, on which last condition the efficiency of the brain so essentially depends. This became the more probable, on recollecting the pleasing excitement occasionally experienced for a few moments, from the rush of fresh air which took place when the door was opened to admit some casual visiter. Indeed, on referring to the symptoms induced by breathing carbonic acid gas or fixed air, it is impossible not to perceive that the headach, languor, and debility consequent on confinement in an ill-ventilated apartment, or in air vitiated by many people, are nothing but minor degrees of the same process of poisoning which ensues on immersion in fixed air. Of this latter state, "*great heaviness in the head, tingling in the ears, troubled sight, a great inclination to sleep, dimi-*

nution of strength, and falling down," are stated by Orfila as the chief symptoms*, and every one knows how closely these resemble what is felt in crowded halls.

‘One of the evils of ignorance is, that we often sin and suffer the punishment, without being aware that we are sinning, and that it is in our power to avoid the suffering by avoiding the sin. For many generations, mankind have experienced the evil results of deficient ventilation, especially in towns, and suffered the penalty of delicate health, headaches, fevers, consumptions, cutaneous and nervous diseases; and yet, from ignorance of the true nature and importance of the function of respiration, and of the great consumption of air in its performance, architects have gone on planning and constructing houses and edifices, without bestowing a thought on the means of supplying them with fresh air, although animal life cannot be carried on without it: and, while ingenuity and science have been taxed to the uttermost to secure a proper supply of water, the admission of pure air, though far more essential, has been left to steal in like a thief in the night, through any hole it can find open. In constructing hospitals, indeed, ventilation has been thought of, because a notion is prevalent that the *sick* require fresh air, and cannot recover without it; but it seems not to have been perceived, that what is indispensable for the recovery of the sick, may be not less advantageous in *preserving* from sickness those who are well. Were a general knowledge of the structure of man to constitute a regular part of a liberal education, such inconsistencies as this would soon disappear, and the scientific architect would speedily devise the best means for supplying our houses with pure air, as he has already supplied them with pure water.’—p. 198.

We are acquainted with a school where the evils which the author speaks of, are obviated in a great degree by a very simple rule. The boys after being in school for about an hour are turned out to play for ten minutes, by which arrangement they are refreshed, and the school undergoes a proper ventilation.

A lamentable instance of ignorance and prejudice was lately mentioned in the newspapers, which shows that the old notions of non-ventilation in cases of illness are not yet entirely rooted out. A youth at York, an apprentice to a respectable tradesman, caught the small-pox: another tradesman of the same town undertook to cure him with doses of Morison’s Vegetable Pills—the latest panacea that has imposed on the English public, whose large credulity seems to require some such bare-faced imposture once in every two or three years. The young man swallowed the pills in countless numbers: no air was admitted into his bed-room, and after a fortnight’s suffering and suffocation, he was dying. When almost at his last gasp, some individual, wiser than the rest, caused the window

* Toxicologie, ii, 242.

to be thrown open ; but relief was then too late. When the individual who administered the pills and who had prevented any proper medical advice being given until it was too late, was called to account for his conduct, not one, but several witnesses solemnly averred that they believed the death of the unfortunate youth was neither attributable to the pills nor to the ignorance of the self-constituted physician, but solely to the opening of the window and the admission of fresh air into the room.

There are several other excellent passages in this book, particularly those which relate to the health-discipline proper to be observed in places of education, and by men of studious habits. Parents, and those who have the care of young persons, ought to know at least as much of the functions of the human body as Dr. Combe's book contains. By following his judicious advice, they may save the young of both sexes from much pain and illness, and from that complicated train of mental disorders, which sooner or later are the result of disordered animal functions.

BOPP'S COMPARATIVE GRAMMAR.

Vergleichende Grammatik des Sanskrit, Zend, Griechischen, Lateinischen, Litthauischen, Gothischen und Deutschen ; von Franz Bopp. 1st Fascic. xviii. and 288 pages, small 4to. Berlin. 1833.

Comparative Grammar of the Sanskrit, Zend, Greek, Latin, Lithuanian, Gothic, and German, &c.

It is characteristic of the spirit of inquiry which now prevails, that it does not stop short after having ascertained a series of facts, but endeavours to penetrate farther, and to comprehend the inherent law that determines their connexion and relative position. By the degree in which different branches of knowledge admit of this disclosure of an internal and necessary coherence, we estimate their relative intellectual value and interest. No other branch of knowledge seems more perfectly to illustrate this tendency of our age, than the natural sciences. But who could have anticipated that even the wayward play of the sounds of language widely spread over a vast extent of countries, and reaching from an age anterior to the commencement of history, down to our own days, would be thus fixed by the investigation of permanent and immutable laws? Researches directed towards the discovery or farther development of general principles in the structure of languages, cannot be thought idle and fanciful, even if they are appre-

ciated merely by the applicability of their results, to purposes of acknowledged usefulness. Languages, ancient and modern, form at present, and ought always to form, one of the principal objects of instruction in our places of education : by their study, the minds of our youth are trained to habits of diligent and accurate observation. Is it not then an endeavour well worthy of encouragement, which promises to enliven a chaotic mass of barren and incoherent facts now encumbering the memory of the learner, by the display of a system of analogies which will give employment and food to his reasoning faculties? We are as yet, perhaps, far distant from the accomplishment of an end so desirable. But the rapid succession in which valuable publications connected with the subject are now following each other, offers every fair hope of our ultimately approaching it.

If we have expressed our belief that the universal spirit of inquiry after general principles now abroad, has prompted this deeper investigation of the structure of languages, we ought not to leave unnoticed the new impulse and aid which such inquiries have of late years received from several important additions to the *matériel* of linguistic study. We allude particularly to the discovery (for a discovery it may very properly be called) of the Sanskrit, a language which bears the stamp of the nearest affinity to the Greek and Latin, and which, by its remote geographical position, as well as by the antiquity and peculiar character of its literature, is raised beyond the suspicion of adulteration from abroad. The total absence of authentic sources respecting the history of India renders it, indeed, extremely difficult to determine the epoch of any of the ancient monuments of Sanskrit literature with precision : but it is more than probable that the antiquity of some of them considerably exceeds even the earliest epoch assigned to the origin of the Homeric poems. In a chronological treatise which is appended to the Rig-Veda, the solstitial points are reckoned to be at the beginning of the constellation Dhanishtha (α, β, γ , and δ Delphini), and in the middle of Aslesha (α Cancræ, &c.) ; and it is observed by Mr. Colebrooke, that such was the position of these points in the fourteenth century, before the Christian era. Part at least of the hymns in honour of the several Hindu deities, whose festivals this treatise was destined to regulate, now embodied in the Rig-Veda, must then have been already extant. The unsettled character of the language and style of these hymns, their metrical structure, and the mythological ideas prevalent in them, all appear in striking contrast with the profane literature of the Hindus, which evidently belongs to more recent ages, and in which the lan-

guage is found immutably fixed, being restricted to the grammatical system still observed by learned natives in their Sanskrit compositions.

Along with the Sanskrit, we must notice the accession made to our stock of information by the Pali, the sacred language of the Buddhists of India and some adjacent islands; by the several Prakrit dialects occasionally introduced into the Sanskrit dramatic poems; and by the vernacular idioms now spoken in northern India, many of which stand in a similar relation to the Sanskrit, that the Roman languages of modern Europe do to the Latin.

Another recent acquisition from the East, of far greater importance than the latter languages, for the purposes of comparative philology, is the Zend language. The written documents in which this language has been handed down to us are few, and of limited extent as compared with the wide and diversified range of Hindu literature: nor does the student here meet with that aid and guidance from native tradition which is ready to direct his steps upon entering the domain of Sanskrit literature. Even among the Parsees, who regard the Zend as their primitive national language, the exact understanding of the ancient sacred books that are written in it, seems to be lost: the glossaries and partial paraphrases into more familiar languages which they possess, and the interpretations which they could furnish, have proved unsatisfactory, and sometimes incorrect. To become available for the purposes of comparative philology, the knowledge of the Zend must be again discovered by a careful study of the Zend writings, and a diligent control of the given interpretation by means of the cognate languages. Zend manuscripts are extremely rare in Europe, and it was therefore a most acceptable service to this branch of literature, when M. Eugène Burnouf some years ago began to publish a lithographic fac-simile edition of one of the manuscripts brought to Europe by Anquetil Duperron, the Vendidad Sade. Several accomplished oriental scholars, among whom M. Burnouf himself and M. Bopp rank foremost, have since turned their attention to the Zend, and there seems to be much reason to hope that through their united efforts the grammatical system of this remarkable language, the nearest in point of kindred, locality and age, to the Sanskrit, may soon be completely recovered, and placed connectedly before us.

But while thus dwelling upon the extension of the eastern branch of linguistic research, we ought not to leave unnoticed the ardour with which several long neglected parts of European philology have begun to be cultivated. Grimm's great work on Teutonic Grammar has been followed by criti-

cal editions of several productions of ancient German literature, which have thus first become available for the purposes of comparative analysis ; to Dobrowsky and Schaffarik a similar merit is due with regard to the Slavonic language ; and it is with feelings of no common satisfaction, that we finally allude to the zeal with which some excellent scholars in this country are now endeavouring to promote the interests of Anglo-Saxon philology.

Our extended and improved acquaintance with the Indo-Germanic languages, and their contrast to the Semitic dialects, which bear so close and striking a family-likeness to each other, has led to a distinct notion of what has often been vaguely called the *affinity of languages*. We call *cognate* those languages which, however remote the countries where they are spoken, or however different the age of the documents in which they are respectively laid before us, exhibit such traces of resemblance in their structure, as force upon us the belief that they are of common origin, being divergent branches of the same stock. It is a remark of which the history of languages offers many curious illustrations, that detached words, especially names of natural productions and commodities, terms connected with certain offices and political institutions, &c., are frequently handed over like coin from one nation to another, and thus become the common property of languages utterly distinct from each other. The coincidence in sound and import of a number of isolated words in different languages, ought not therefore to be made the sole criterion of their affinity. There are other characteristics, more intimately connected with the intellectual constitution of the nation by which a language is spoken : we mean its system of grammatical inflexions, those modifications in the form of words which convey an idea, not of things or acts, but of the relations of both. The names of things may always be considered as reflected images of the objects which they represent, and are, like these, liable to change from external causes ; their grammatical forms seem to partake of the independent and enduring character of those intellectual powers the presence and action of which they manifest. Twelve centuries of Mohammedan dominion have deluged the language of Persia with numberless Arabian words and phrases, but have not so far crushed its genius as to make it submit to one single mode of Semitic inflection.

To a comparative investigation of the principal Indo-Germanic languages, Professor Bopp has devoted the work of which we have given the title at the head of this article. Its plan we cannot better explain than by using his own words.

'It is my intention,' says he, (Preface, page iii.) 'in the present work to attempt a comparative description of the organism of the languages enumerated in the title-page, to investigate their physical and mechanical laws, and the origin of those forms which express grammatical relations. The mystery of the roots only (or the reason why particular primary notions were expressed by such or such combinations of sounds) we leave untouched; we do not inquire why, for instance, the root *i* signifies *to go* and not *to stand*; or why *sta* or *stha* means *to stand* and not *to go*. But, excepting this, we shall try to follow language as it were in its growth, and in the process of its developement, so conducting our inquiry that those who are averse to explanations of things considered by them inexplicable, will perhaps find less here to offend them than they would expect in a book written with the views just stated.'

The part of the work now before the public comprises three divisions. The first of these (pp. 1—104,) is headed *Schrift und Laut-system*, 'system of writing and of sounds.' The author first discusses the sounds expressed by the Sanskrit alphabet (§ 1—29); next those of the Zend (§ 30—65), and Gothic (§ 66—92); after which he reverts to the Sanskrit, in order to point out such phonetic laws observable in the transmutation of its letters, as could not be noticed in the analysis of its alphabet. To the consideration of the alphabets of the other languages here inquired into, no separate section is given, but they are elucidated by occasional references.

The second division of the work (pp. 105—132) contains general remarks on the common character of the *roots* in the languages compared; and the third (pp. 133—288) is on declension, or on the crude stems, and the formation of the numbers and cases of nouns.

Every part of this work is so replete with novel and interesting matter, that it would be fruitless to attempt to introduce into our notice even a succinct outline of all the new information which it contains, or which it will lead an attentive reader to discover. We must be satisfied with a few extracts, which we shall intersperse with some remarks of our own.

The order in which the Hindu grammarians have arranged the very copious Sanskrit alphabet is remarkably systematic, and renders it an excellent basis for the comparison of the notation of sounds in other languages. We have first the simple vowels, five in number, each of which may be short or long :

*a, ā; i, ī; u, ū; ri, rī; lri, lrī.**

* The vowel *lri* is only found in the verb *kṛip*, and its derivatives. We remember no instance of the long *rī* in any Sanskrit word : Bhattoji, in commenting on Pāṇini, I. 1, 9, says that it is not used. *Siddhāntakūmudī*, fol. 1. b.

By contraction with a short *a* placed before them, the four last of the simple vowels form the compound sounds,

ê ; ó ; ar ; al,

which being again contracted with another short *a* placed before them, form the diphthongs

ai, au, ár, ál.

The former change is called the *guna*, or 'corroboration,' and the latter the *vriddhi* or 'increment' of the respective simple vowels. The distinction of both is important in Sanskrit etymology. The *guna* is applied *generally* in forming primary, and the *vriddhi* in secondary derivatives from verbal roots. A few examples will render further comments unnecessary.

Root.	Form with <i>guna</i> , (primary derivative.)	Form with <i>vriddhi</i> (secondary derivative.)
<i>Vid</i> , to know.	<i>vêda</i> , knowledge, the veda.	<i>vaidika</i> , relating to the veda.
<i>Budh</i> , to know.	<i>bôdha</i> , knowledge.	<i>baudhika</i> , relating to knowledge.
<i>Kri</i> , to do.	<i>karman</i> , action.	<i>kârmika</i> , relating to actions.
<i>Klṛîp</i> , to prepare, to regulate.	<i>kalpa</i> , regulation, precept.	<i>kâlpika</i> , regulative, preceptive.

Of the above vowels and diphthongs, the following are represented by distinct letters in the Sanskrit alphabet,

a, â ; i, î ; u, û ; ri, rî ; lri, lrî ; ê, ai ; ó, au.

The corresponding vowels of the Zend language, which are distinguished in writing, if arranged on the same plan, will stand thus:

a, ê, e, é, á ; i, í ; u, ö, ú ; é ; ó, áo.

The diphthongs *ói, ái* and *áu* are in Zend (as in Italian) expressed by a juxtaposition of the component vowel-characters.

The vowels of the Greek language that are represented by separate characters, if put in the same order, will stand then,

α, ε, ο ; ι ; υ ; η ; ω.

The consonants in the Sanskrit alphabet are divided into three groups: mutes, semivowels, and sibilants. The mutes are subdivided into five orders, according to the part of the organs of speech by means of which they are uttered, and each of these orders contains two hard (surd) and two soft (sonant) consonants, each being either unaspirated or aspirated, besides a character expressive of the modification of the nasal sound adapted to it. The separate characters are arranged as follows:

	Surd.		Sonant.		Nasal.
	Not aspirated.	Aspirated.	Not aspir.	Aspirated.	
Gutturals	<i>k</i>	<i>kh</i>	<i>g</i>	<i>gh</i>	<i>n</i>
Palatals	<i>ch</i>	<i>chh</i>	<i>j</i>	<i>jh</i>	<i>n</i>
Linguals	<i>t</i>	<i>th</i>	<i>d</i>	<i>dh</i>	<i>n</i>
Dentals	<i>ṭ</i>	<i>ṭh</i>	<i>ḍ</i>	<i>ḍh</i>	<i>n</i>
Labials	<i>p</i>	<i>ph</i>	<i>b</i>	<i>bh</i>	<i>m</i>

The semivowels are *y*, *r*, *l*, *v*.

The sibilants are, two *s*, the one designated the palatal, and the other the lingual *s*, and *sh*. To these is added the *h*, the last letter of the Sanskrit alphabet.

The consonants represented by distinct letters in the Zend alphabet, if arranged on the same plan, will stand thus :

	Mutæ.				
Gutturals	<i>k, q</i>	<i>kh</i>	<i>g</i>	<i>gh</i>	} Five N's
Palatals	<i>ch</i>		<i>j</i>		
Dentals	two <i>T's</i>	<i>th</i>	<i>d</i>	<i>dh</i>	
Labials	<i>p, f</i>		<i>b</i>		

Semivowels, *y*, *r*, *v*. (No *l*.)

Sibilants, three, *s*, *sh*, *Z*.

The Spirant, *h*.

The simple consonants of the Greek alphabet, if put in the same order, will appear as follows:—

	Surd.		Sonants.		Nasal.
	Not aspirated.	Aspirated.	Not aspir.	Aspir.	
Gutturals	<i>κ</i>	<i>χ</i>	<i>γ</i>	..	<i>γ*</i>
Dentals	<i>τ</i>	<i>θ</i>	<i>δ</i>	..	<i>ν</i>
Labials	<i>π</i>	<i>φ</i>	<i>β</i>	..	<i>μ</i>

Semivowels, *ρ*, *λ*.

Sibilant, *σ*.

It is a remark which cannot fail to strike every one who studies Sanskrit, that very few of the words of that language which contain any one of the letters above designated *linguals* possess etymological equivalents in the Greek, Latin, or other cognate languages. We are told that the present Hindus pronounce these by applying the point of the tongue to the root of the teeth, or the upper part of the mouth. In some of the vernacular idioms derived from the Sanskrit, they often sound like *r*; the name of the giant *Hidimba*, well known to the readers of Bopp's episodes from the Mahâbhârata, is thus pronounced, *Hirimba*—and the name of the month *Ashâdhu* be-

* The Greek *γ* before *κ*, *χ*, *γ*, which is generally considered as representing the sound of *γ*, in fact represents a modified sound of *ν*, analogous to the Sanskrit guttural and (perhaps) palatal *n*. See Buttmann's 'Larger Greek Grammar.'

comes *Ashârha*. That the lingual consonants were pronounced with this leaning towards *r* many centuries ago, appears from the circumstance that in the *Târikh-al-Hokamâ*, an Arabic work on literary history, often quoted by Casiri, the name of the Hindu astronomer Âryabhatta is reported under the form *Arjabahar*. (Casiri, *Bibliotheca Arabico-Hispana*, Vol. I. p. 426.) In the obsolete dialect of the vedas, *l* is frequently found instead of the lingual *d*, and *lh* seems to take the place of *dh*.

The transition of the common or dental *n* into the *n* of the lingual order, if preceded by *r* or *sh*, is familiar to every Sanskrit student. But we think it has not yet been observed, that in a few instances the dental mutes *d* and *dh* are also liable to be changed into the lingual *d* and *dh*, owing to the influence of a preceding *r* or *sh*. The numeral adverb *shôdhâ*, sixfold, is derived from *shash*, six (here changed into *shô*, as if it had been *shas*, after the common rule of euphony), and the same suffix *dhâ*, which we have in *ekadhâ*, *tridhâ*, &c.; the *dh* of this word, *shôdhâ*, has become lingual through the influence of the initial *sh* of the primitive word. In the same manner and for the same reason, the *d* of *dasan*, 'ten,' in the compound numeral *shôdasan*, 'sixteen' (whence *shola* in the present Bengali), and that of *dat* (for *danta*), 'a tooth,' in the compound adjective *shôdat*, 'six-toothed' (like *chaturdat*, *ubhayatôdat*, &c.), is made lingual. We can adduce but one instance of this change being effected through the letter *r*; it occurs in the word *purôdâsa* (written *purôlâsa* in the prose part of the Rig-veda), 'an introductory ceremony,' which is derived from *puras*, 'before,' and the verb *das*, 'to worship, to perform a sacrifice.' In Pali, 'thirteen' is *terasa*: here the first of the two component parts, the element signifying 'three,' *te* (in Sanskrit *tri*), has lost its original *r*; but its former existence is manifest from the influence which it has had upon the subjoined numeral for 'ten,' *dasa*, in changing its initial *d*, first into the lingual *d*, and thence into *r*.

The remarks with which our author illustrates his analysis of the different alphabets, and the manner in which he points out the mutual correspondence and transition of sounds in the languages compared, will be read and studied with advantage by every philologist. It is the first time that etymological investigations have been reduced to certain principles derived from observations on an extended scale, and forming the basis on which a lofty fabric may with safety be raised.

In one of the earliest paragraphs of the work we meet with an observation on vowels which we extract—

'With regard to the greater or less weight of different vowels, I have become convinced, from a few but safe observations which I

shall point out in the theory of inflexion, that in Sanskrit *a* and *â* are weightier than *i* and *î* respectively. This remark is of importance, as well for every special, as for the general and comparative grammar. In Latin, also, *i* is accounted lighter than *a*, and usually takes the place of the latter, when a word containing a primitive *a* is burdened at its beginning by some prefix or by reduplication. The Latin radical *a* is subject to a twofold modification when the root is increased by syllables or words placed before it; it is changed into *i* in open syllables,* and into *e* if the vowel is confined by a following consonant: hence *tubicen*, *abjectus*, but *tubicinis*, *abjicis*; and *inermis*, *imberbis*, not *inirmis*, *imbirbis*; and again, *inimicus*, *insipidus*, not *inemicus*, *insepidus*.'

We add a few more examples, to draw attention to the extensive applicability of this remark. They require no comment.

A.	I.	E.
apiscor } aptus }	adipiscor	adeptus
caput	{ occiput sinciput principium	biceps præceps princeps
tango	tetigi	
cado	{ cecidi stillicidium	
Sanskrit root, MAN, 'to think'	memini	memento
cado	cecidi	
cano	cecini	concentus
pango.	pepigi	
fallo		fefelli
parco		peperci
farcio		refertus.

How does it happen that *pario* deviates from the analogy, forming its preter-perfect tense *peperi* instead of *pepiri*? We are at a loss how to account for this anomaly; but have no doubt that others, better conversant than we profess ourselves to be with the archæology of Latin grammar, will soon discover the reason.

In etymological discovery much depends on accident, by which an entire series of combinations will often seem to present itself ready made to the mind. It is therefore by no means surprising that all the transitions or correspondences of sounds in the different languages here examined, of which good examples might be produced, are not found recorded in Mr. Bopp's work. We perceive that in speaking of the guttural letters of the Sanskrit (§ 13), our author says nothing about the sounds etymologically corresponding in Latin or Greek to the Sanskrit compound consonant *ksh*. The following ex-

* By an open syllable is here meant, one terminating in a vowel. The context shows that Mr. Bopp divides the syllables, in the examples which he adduces, on the following plan: *tu - bi - cen*, *ab - jec - tus*, &c.

amples will, if approved of, serve in some degree to supply this omission.

The Latin word *crepusculum* has, as far as we know, not yet been satisfactorily explained. Might it not be considered as the diminutive of some word like *crerus*, lost in Latin, but preserved in the Sanskrit *kshapā*, 'night,' and the Greek *κνέφας*?* The same word also exists in Zend; but, not having yet attained great proficiency in that language, we could not venture to say what is its crude form, or its nominative singular.†

From the Zend word is evidently derived the modern Persian expression for night, *shab*. If the derivation here suggested be correct, *crepusculum* properly means 'little night,' which seems to agree tolerably well with the opposite *diluculum*, 'little daylight.' There are a few other examples in which the Sanskrit *ksh* answers to *cr*, *κρ*, in Latin and Greek. *Crus*, *cruris*, we consider to be the same word as the Sanskrit *kshura* (hoof of an animal); and the Greek word *κραϊπνός*, which seems without parentage in Greek, is probably identical with the Sanskrit *kshipra*, 'swift, quick.'

In speaking of the long *i*, which is in Sanskrit frequently used as a termination to form feminine nouns, our author proceeds to make the following remarks (pp. 139, 140)—

'In Greek and Latin, this feminine *i* has become unfit for declension, and wherever it has left any traces, some secondary and unorganic addition has become the vehicle of the terminations of the cases. This addition is in Greek either *α* or *δ*; in Latin it is *c*. Thus, e.g. ἡδέια answers to the Sanskrit *svādvī*, from *svādu*, "sweet;" -τρια, -τριδ, as in ὀρχηστρία, ληστρίς, ληστρίδ-ος, answers to the Sanskrit *trī*, as in *janitrī*, "produceress," to which corresponds the Latin *genitrī-c-s*, *genitrī-c-is*, whilst in the Greek γενέτειρα, and similar formations, the ancient feminine *i* is forced one syllable backwards. The adjectives μέλαινα, τάλαινα, τέρεινα, and substantive formations like τέκταινα, Λάκταινα, follow this analogy. In *θεράπεινα*, *λέαινα*, the crude form of the primitive is mutilated, having lost a *τ*, as in the nominative of the masculine gender. In *ξέαινα*, *λόκταινα*, we must assume either that a primitive stem, terminating with *ν* or *ντ*, has become obsolete, or that these are formations of a different kind, corresponding to the Sanskrit *Indrānī*, "the wife of *Indra*," which, however, stands in Sanskrit nearly alone.'

* We perceive that the probable affinity between *crepusculum* and *κνέφας* has already been pointed out by Ger. Jo. Vossius, in his *Etymologicon Linguae Latinae*, s. v. *Crepusculum*, and in the treatise *de Literarum Permutatione*, under the head 'N mutatur in R.'

† In the lithographed Vendidad-Sade we find the forms *ksafna* and *ksafne* used as the nominative of the plural (p. 442, 443), *ksapanem* as the genitive case plural (p. 454), and again *ksafne* as the genitive case singular (p. 457, *paouryai thrishvai ksafne*, 'in the first third part of the night;' and farther on, *dwtiyai and thrityai thrishvai ksafne*, p. 458).

With reference to *ῥέαινα* and *λύκαινα*, we prefer the first explanation, and take this opportunity to observe that the word *δέσποινα* is probably formed on a similar principle, the latter part of which stands in the same relation to the Sanskrit *patnī* (a mistress, lady, wife), that *δεσπότης* does to the Sanskrit *pati* (a master, lord, husband). The word *πότνια*, which is preserved in an isolated state, and has kept the original *τ*, stands half way between *patnī* and *-ποινα*.

The influence which in Zend the vowel *i* is observed, to exercise over the vowel of the syllable preceding it (*e. g.* in changing the Sanskrit *bharanti* into *barainti*, &c.) had led us, before we had read Mr. Bopp's work, to account for these Greek feminine formations by a similar epenthesis of the characteristic *i*; and to arrive from *δοτήρ* at *δότειρα*, we assumed the intermediate forms *ΔΟΤΕΡΙΑ* and *ΔΟΤΕΙΡΙΑ*.

After some further remarks on the formation of the stems or crude forms of declinable words in the languages here examined, Mr. Bopp proceeds to an investigation of the cases. Here he follows the plan of premising a general inquiry into the principle on which each case is formed, especially into its characteristic termination, and then subjoins a table which exhibits at once a synoptical view of all the forms assumed by each case in words of various terminations. These tables constitute one of the most instructive and valuable parts of the work. We subjoin two as a specimen. It will be observed, that the examples are classed according to the final letter of the Sanskrit crude forms; and that words similar in sound, but of different meaning, and otherwise foreign to each other, are in some instances placed opposite to each other. We have slightly altered Mr. Bopp's orthography of the Zend and Sanskrit words to suit it to the English pronunciation, and we have prefixed to the Sanskrit column the crude forms of each word.

The following is, with the omission of a few examples, the table for the nominative case singular:—

	Sanskrit.		Zend.	Greek.	Latin.	Lithuanian.	Gothic.
m.	(<i>vṛika</i>)	<i>vṛika-s</i> (wolf)	<i>vēhrkō</i> (wolf)	<i>λύκο-ς</i>	<i>lupu-s</i>	<i>wilka-s</i> (wolf)	<i>vulf'-s</i> (wolf)
n.	(<i>dāna</i>)	<i>dāna-m</i> (gift)	<i>dāte-m</i> (given)	<i>δώρο-ν</i>	<i>donu-m</i>	<i>gēra</i> (good)	<i>daur*</i> (door)
f.	(<i>jihvā</i>)	<i>jihvā</i> (tongue)	<i>hizva</i> (tongue)	<i>χώρα</i>	<i>terra</i>	<i>rankà</i> (hand)	<i>giba</i> (gift)
m.	(<i>pati</i>)	<i>pati-s</i> (master)	<i>paīti-s</i> (master)	<i>πόσις</i>	<i>hosti-s</i>	<i>pati-s</i> (master)	<i>gast'-s</i> (guest)
f.	(<i>prīti</i>)	<i>prīti-s</i> (love)	<i>āfrīti-s</i> (blessing)	<i>πόρι-ς</i>	<i>siti-s</i>	<i>awi-s</i> (sheep)	<i>anst'-s</i> (mercy)

* The apostrophe (') indicates that a letter has been dropped.

	Sanskrit.		Zend.	Greek.	Latin.	Lithuanian.	Gothic.
n.	(vāri)	vāri (water)	vairi (water)	ἵδρι	mare		
m.	(sūnu)	sūnu-s (son)	pasu-s (beast)	ἰχθύς	pecu-s	sunu-s (son)	sunu-s (son)
f.	(tanu)	tanu-s (body)	tanu-s (body)	πίτυς	socru-s		handu-s (hand)
n.	(madhu)	madhu (honey)	madhu (wine)	μέθυ	pecu	darkù (ugly)	faihu (beast)
m.f.	(gō)	gau-s (cow, ox)	gdu-s (cow, ox)	βοῦς	bō-s		
f.	(nau)	nau-s (ship)		ναῦς			
f.	(vāch)	vāk (speech)	vāk-s (speech)	ὄπς	voc-s		
m.	(bharat)	bharan (bearing)	baran-s (bearing)	φέρων	feren-s	sukan-s (turning)	fjand-s* (enemy)
m.	(ātman)	ātmā' (soul)	asma (heaven)	δαίμων	sermo'	akmu' (stone)	ahma (soul)
n.	(nāman)	nāma' (name)	nāma' (name)	τάλαν	nomen		namō (name)
m.	(bhrātrī)	bhrātā' (brother)	brāta' (brother)	πατήρ	frater		brōthar (brother)
f.	(duhitrī)	duhitā' (daughter)	dughdha (daughter)	θυγάτηρ	mater	duklē' (daughter)	dauhtar (daughter)
m.	(dātṛī)	dātā' (giver)	dāta' (giver)	δοτήρ	dator		
n.	(vachas)	vachas (word)	vachō (word)	ἔπος	opus		

The table for the accusative case singular is, with the same omissions, as follows:—

	Sanskrit.	Zend.	Greek.	Latin.	Lithuanian.	Gothic.
m.	vṛika-m	vēhrkē-m	λύκο-ν	lupu-m	wilka-n	vulf'
n.	dāna-m	dāte-m	δῶρο-ν	donu-m	gēra	daur'
f.	jihvā-m	kizva-nm	χώρα-ν	terra-m	ranka-n	giba
m.	pāti-m	paiti-m	πόσι-ν	hoste-m	pāti-n	gast'
f.	prīti-m	āfrīti-m	πόρι-ν	siti-m	āwi-n	anst'
n.	vāri	vairi	ἵδρι	mare		
m.	sūnu m	pasu-m	ἰχθύς	pecu-m	sunu-n	sunu
f.	tanu m	tanu-m	πίτυς	socru-m		handu
n.	madhu	madhu	μέθυ	pecu	darkù	faihu
m.f.	gā-m	ga-nm	βοῦ-ν	bove-m		
f.	nāv-am		ναῦ-ν			
f.	vāch-am	vāch-em	ὄπ-α	voc-em		
m.	bharant-am	barent-em	φέροντ-α	ferent-em		fjand
m.	ātmān-am	asman-em	δαίμων-α	sermon-em		ahman
n.	nāma'	nāma'	τάλαν	nomen		namō'
m.	bhrātar-am	brātar-ēm	πατέρ-α	fratre-m		brōthar
f.	duhitar-am	dughdhar-ēm	θυγατέρ-α	matr-em		dauhtar
m.	dātār-am	dātār-ēm	δοτήρ-α	datōr-em		
n.	vachas	vachō	ἔπος	opus		

In treating of the formation of the genitive case of the plural (p. 285), Mr. Bopp draws attention to the termination *sām*, which is common to all Sanskrit pronouns of the third person, instead of *ām*, the termination of substantives and adjectives in that case; but he has not noticed the plural genitives of the pronouns of the first and second person, *asmākam*, 'of us,' and *yushmākam*, 'of you.' We consider both these forms as neuter adjectives, the only relics of two obsolete possessive pronouns, derived from the pronominal stems *asmat* and *yushmat* by a suffix *ka* (the same, perhaps, which we have in *māmaka*, 'mine;' *tuvaka*, 'thine'). In the common Sanskrit these two adjectives (*asmākas*, -ā, -am; *yushmākas*, -ā, -am) are, as such, entirely obsolete; in the ancient dialect of the Vedas, however, we have met with one trace at least of their former existence in the language, in the feminine instrumental case of the plural: *yushmākāhhir ūtibhih*, 'by your aids.' That the relation expressed by any genitive case does in many respects approach very near that of a derivative adjective when considered in reference to its primitive noun, will be readily admitted. In Hindustani the genitive case, so designated by the writers on that language, is in truth a real adjective, which conforms itself in its terminations to the gender, number, and case of the noun by which it is governed, just as any other adjective would do. We need hardly remind our readers of the further analogy of the declinable genitive of the Latin relative pronoun *cujus*, *cujā*, *cujum*; nor of the resemblance of the forms accounted as plural genitives, *nostri*, *nostrum*, *vestri*, *vestrum*, to the possessive adjectives *noster* and *vester*.

For the length of the penultima in *asmākam* and *yushmākam* we account by the elision of the final *t* of *asmat* and *yushmat*; and on the same principle we would explain the length of the vowel, not only in *asmādrisa* (for *asmat-drisa*), 'like ourselves;' *yushmādrisa* (for *yushmat-drisa*), 'like yourselves;' *tādrisa* (for *tad-drisa*), 'like that;' but in many other old pronominal derivations, such as *tāvat* (for *tad-vat*), 'tantus;' *yāvat* (for *yad-vat*) 'quantus;' *etāvat* (for *etad-vat*), 'this much,' *kāpurusha* (for *kat-purusha*, in the same sense as *kinpurusha*), 'a worthless man,' &c.

We here interrupt our remarks on the work of Professor Bopp, to the merits of which we hope to do better justice when we shall have occasion to notice the publication of the succeeding fasciculus. But in taking leave of the number now before us, we cannot forbear to express the conviction which has often forced itself upon us during its perusal,—how materially the interests of comparative philology have been promoted by the circumstance that, among the Hindus themselves, the

grammar and lexicography of their ancient classical language has, apparently from an early age, been an object of the most sedulous attention. Pāṇini, the oldest Hindu writer on grammar still extant, occasionally refers to no less than ten more ancient grammarians, stating their discrepant opinions on intricate points; and Yāska, who is considered as the oldest extant commentator on the obsolete dialect of the Vedas, likewise names other writers who have preceded him.

We feel ourselves indebted to these native grammarians and commentators, not only for the light that they throw on many obscurities, which without the aid of this traditional illustration would remain involved in perhaps impenetrable darkness, but likewise for having enabled us, at the very outset of our study of Sanskrit, to take a survey of the structure of the language, of its rules of euphony, and of its system of the formation and inflexion of words. All this information we may by degrees improve and correct; but we should have found great difficulty in gathering it with such completeness out of our own gleanings during the perusal of works of Sanskrit literature. The Hindu grammarians are not free from those errors which seem unavoidably to arise wherever a theory is built upon observations instituted within a narrow sphere. But, confined as their research was to the structure of one single language, we are bound to admit that the principles of their grammatical theory are in a great measure perfectly correct; and that our acquaintance with the rigid consistency with which they have followed them up, has considerably enlarged our own views of language generally, and corrected many of our common etymological notions. In illustration of this remark, we will here only allude to the care which the Hindu grammarians have bestowed upon investigating and collecting the roots of the language; to their acute distinction between primary and secondary derivative nouns; and to the plan by which they explain the declensions of substantives and adjectives, proceeding from a crude form, or the word in its pure state, divested of all terminations of case and number.

APPENDIX TO ENDOWED SCHOOLS IN ENGLAND.

THIS Appendix contains a list of the endowed schools which come within the description of grammar schools strictly so called, and a summary statement of the annual income belonging to them, and the number of free scholars in each at the time of the commissioners' inquiry; it contains also a statement of the number of other schools having endowments, and the aggregate amount of the income belonging to them.

The (*) affixed opposite to any of these schools signifies that exhibitions or scholarships at one of the universities are annexed to them.

County of Bedford.

Grammar school.	Income.			Number of free scholars.
	£.	s.	d.	
Bedford Town* .	600	0	0	about 33
Other endowed schools, 16 in number .	1026	19	10	
Total income	1626	19	10	

County of Cumberland.

Grammar schools.	Income.			Number of children taught free or at a low quarterage.
	£.	s.	d.	
Dean .	10	17	6	about 40
Penrith* . .	26	1	9	average 34
St. Bees* . .	124	19	1	about 100
Uldale . .	46	19	0	about 50
Whicham and Millom	16	0	0	about 40
Workington .				no income
	224	17	4	
Other endowed schools, 59	1588	11	3	
Total income	1813	8	7	

County of Derby.

Grammar schools.	Income.			Number of free scholars.
	£.	s.	d.	
Ashborne .	213	15	4	about 18
Chesterfield .	140	10	9	about 5
Derby .	34	18	8	about 2
Dronfield .	208	7	1	average 130
Tideswell .	170	16	3	about 93
Wirksworth .	203	8	1	about 14
	971	16	2	
Other endowed schools, 86	2576	3	2	
Total income	3547	19	4	

County of Devon.

Grammar schools.	Income.			Number of free scholars.
	£.	s.	d.	
Ashburton*	60	0	0	from 12 to 17
Barnstaple .	18	0	0	1
Bideford .	50	0	0	3
Crediton* .	†			from 20 to 25
Exeter* (including a blue coat school) about .	600	0	0	2 free scholars, 60 day scholars taught, at a charge of 6 <i>l.</i> 6 <i>s.</i> per annum each, also about 20 children taught and maintained in the blue-coat school.
Honiton .	12	0	0	none
Kingsbridge*	15	0	0	13
Plymouth .	20	0	0	school principally supported by voluntary gift of corporation.
Tavistock*	4	4	0	none
Totness .	70	0	0	2
Uffculme .	46	10	8	none
	895	14	8	
Other endowed schools, 45	4859	19	6	
Total income	5755	14	2	

† A stipend of 30*l.* and 5*l.* per annum for each scholar, paid to the master out of a corporation trust fund.

County of Durham.

Grammar schools.	Income.			Free scholars.
	£.	s.	d.	
St. Andrew, Auckland	37	15	0	{ average 55, at a limited charge about 60
Darlington	247	8	6	
Wolsingham	52	0	0	
	337	3	6	
Other endowed schools, 42	1446	0	0	
Total income	1783	3	6	

Also various payments from Lord Crewe's charity to different schools in the Diocese of Durham.

County of Gloucester.

Grammar schools.	Income.			Free scholars.
	£.	s.	d.	
Chipping Campden*	145	10	0	30 to 40
Cirencester	26	18	2	10
Northleach*	600	0	0	3 or 4
Chipping Sodbury	20	0	0	20
Stow-on-the-Wold	13	6	8	none
Tetbury				suit in Chancery pending
Tewkesbury	52	8	0	1
Winchcombe	49	4	0	34
Wotton-under-Edge	376	12	6	24
	1283	19	4	
Other endowed schools, 41	3226	17	6	
Total income	4510	16	10	

County of Huntingdon.

Grammar schools.	Income.			Free scholars.
	£.	s.	d.	
Godmanchester	20	10	0	25 to 30
Huntingdon	25	0	0	15 to 40
Kimbolton, about	120	0	0	30 to 40
	165	10	0	
Other endowed schools, 16	688	14	10	
Total income	854	4	10	

County of Lancaster.

Grammar schools.	Income.			Free scholars.
	£.	s.	d.	
Blackburn	120	7	4	about 30
Bolton le Moors*	485	10	6	120
Blackrod*	140	4	0	100
Bolton le Sands	24	0	0	none
Burnley	134	16	0	none
Bury*	438	15	3	70
Broughton	6	8	0	none
Cartmel	116	4	3	about 34
Clitheroe	419	18	8	about 20
Great Crosby	50	0	0	21 in reading
Goosnargh	65	0	0	about 70 in reading
Hawkshead	146	18	5	about 40
Kirkham*	595	9	0	84
Lancaster	29	0	0	{ principally supported by voluntary gift of corpo- ration.
Leigh	22	0	0	
Leyland	27	2	6	about 30 in reading
Liverpool	5	13	3	school discontinued
Manchester*	4354	10	0	150
Oldham	31	9	0	20
Ormskirk	132	7	0	40
Prescot	159	17	4	50
Preston	55	1	6	36
Rochdale	39	14	0	none
Standish	114	4	4	about 40
Upholland	65	18	3	about 50 in reading
Urswick	15	0	0	about 40
Warrington	551	18	0	about 20
Whalley	51	4	2	12
Wigan	201	4	10	95
Winwick	34	0	0	none
	8633	15	7	
Other endowed schools, 174	9821	16	10	
Total income	18455	12	5	

County of Northampton.

Grammar schools.	Income.			Free scholars.
Blakesley	90	0	0	average 25
Daventry	77	9	9	none
Fotheringay	20	0	0	a few
Guildsbrough	80	0	0	{ school vacant at time of the inquiry

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County of Northampton continued.

	£.	s.	d.	
Higham Ferrers .	10	0	0	none
Northampton .	133	16	0	average 8
Oundle* .	105	6	8	about 9
Towcester .	51	2	8	22
	567	15	1	
Other endowed schools, 56	2520	17	11	
Total income	3088	13	0	

County of Northumberland.

Grammar schools.	Income.			Free scholars.
Alnwick .	11	18	9	5.
Hexham . .	21	17	2	none
Morpeth .	224	2	3	3
Berwick-upon-Tweed	149	10	0	about 23
	407	8	2	
Other endowed schools, 28	2071	6	3	
Total income	2478	14	5	

County of Nottingham.

Grammar schools.	Income.			Free scholars.
Mansfield . . .	172	12	3	
Nottingham, about	508	0	0	60
Newark .	310	0	0	30 to 40
	990	12	3	
Other endowed schools, 37	1442	18	6	
Total income	2433	10	9	

County of Oxford.

Grammar schools.	Income.			Free scholars.
Chipping Norton .	17	4	8	8
Woodstock .	30	0	0	20 to 30, at 15s. a quarter.
	47	4	8	
Other endowed schools, 38	1574	12	3	
Total income	1621	16	11	

County of Rutland.

Grammar schools.	Income.			Free scholars.
	£.	s.	d.	
Oakham*	645	0	0	1
Uppingham*	645	0	0	none
	1290	0	0	

County of Salop.

Grammar schools.	Income.			Free scholars.
	£.	s.	d.	
Bitterley	34	0	0	about 26, at a low charge
Bridgnorth *	34	0	0	11
Donnington*	38	13	4	about 6
Drayton	29	17	0	none
Hales Owen	135	4	1	about 57
Ludlow*	165	0	0	40
Newport*	368	10	0	about 38
Oswestry	271	10	2	7
Shrewsbury*	2105	2	9	average 45
Wem*	326	5	0	2 in classics, 30 in reading
Whitchurch	459	5	0	about 17
	3967	7	4	
Other endowed schools, 42	2263	17	7	
Total income	6231	4	11	

County of Somerset.

Grammar schools.	Income.			Free scholars.
	£.	s.	d.	
Bristol*	41	6	8	4 or 5
Do. in St. Mary Redcliff parish	21	2	6	none
Bath	86	13	0	none
Bridgewater	16	13	4	4
Bruton*	350	5	10	8
Crewkerne*	320	10	11	30
Frome	6	0	0	none
Martock	15	5	7	{ no classical master at time of the inquiry
Taunton	32	13	4	
	890	11	2	
Other endowed schools, 41	6691	5	3	
Total income	7581	16	5	

County of Southampton.

Grammar schools.	Income.			Free scholars.
	£.	s.	d.	
Andover .	20	0	0	10 at 2 <i>l.</i> 2 <i>s.</i> per ann. each
Southampton .	28	15	0	none
Isle of Wight—				
Godshill .	27	0	0	all poor boys of the parish
Newport .	146	18	0	15
	222	13	0	
Other endowed schools, 35	2508	4	4	
Total income	2730	17	4	

County of Stafford.

Grammar schools.	Income.			Free scholars.
	£.	s.	d.	
Audley .	120	8	0	40 to 50
Barton-under-Needwood	21	2	0	none in classics
Brewood .	412	5	0	35
Burton-upon-Trent .	461	5	0	60
Dilhorne .	261	1	0	about 55
Church Eaton .	123	2	6	30 to 50
Kinver .	112	16	8	16
Lichfield .	105	19	4	6
Newcastle-under-Lyme	94	0	0	12
Stafford .	335	13	0	15
Tamworth .	33	11	3	4
Walsall .	778	3	0	45 in classics
Wolverhampton .	1174	5	0	36 in classics
	4033	11	11	
Other endowed schools, 73	2659	16	1	
Total income	6693	8	0	

County of Suffolk.

Grammar schools.	Income.			Free scholars.
	£.	s.	d.	
Boxford .	35	5	3	8
Bungay .	57	17	0	6
Bury St. Edmunds*	411	15	0	31
Eye* .	40	0	0	20
Ipswich* .	56	6	8	about 20
Redgrave .	27	11	0	6
Sudbury .	90	0	0	6
	718	14	11	
Other endowed schools, 32	2240	0	10	
Total income	2958	15	9	

County of Surrey.

Grammar schools.	Income.			Free scholars.
	£.	s.	d.	
Camberwell	200	0	0	7
Farnham	22	0	0	school vacant
Guildford*	83	2	0	about 4
Kingston	90	17	4	{ 14 on payment of 1 <i>l.</i> per annum
Southwark—				
St. Olave and St. John*	1549	8	10	250
St. Saviour*	420	15	1	{ 68 paying 2 <i>l.</i> each per annum
	2366	3	3	
Other endowed schools, 29	3182	14	11	
Total income	5548	18	2	

County of Westmoreland.

Grammar schools.	Income.			Free scholars.
	£.	s.	d.	
Appleby	204	1	7	6
Bamptton	83	4	0	none
Barton	77	17	8	about 60
Burton	5	14	2	none
Heversham*	42	1	8	40
Kendal*	37	4	4	about 30
Kirkby Lonsdale*	39	14	0	about 40
Kirkby Stephen*	35	3	0	about 14
	525	0	5	
Other endowed schools, 50	1427	8	0	
Total income	1952	8	5	

County of York.

City of York—				
	Income.			
Endowed schools, 4 in number	438	2	6	
East Riding—				
Grammar schools.	Income.			Free scholars.
	£.	s.	d.	
Beverley*	10	0	0	8
Kingston-upon-Hull	58	13	2	25
Pocklington	1020	9	8	16
	1089	2	10	
Other endowed schools, 31	1366	13	1	
Total income	2455	15	11	

North Riding—

Grammar schools.	Income.			Free scholars.
	£.	s.	d.	
Kirkby Ravensworth	274	4	0	average 50
Old Malton .	95	10	0	4
Masham . .	49	9	0	none
North Allerton*	13	5	8	4
Richmond* .	327	9	4	about 18
Yarm .	21	4	0	6
	781	2	0	
Other endowed schools, 55	2121	6	10	
Total income	2902	8	10	

West Riding—

Almondbury . .	76	2	8	14 to 17
Bingley . .	260	0	0	10
Burnsall . .	45	19	0	about 35
Dent, about .	26	2	0	about 6
Doncaster . .	19	10	0	about 7
Giggleswick* .	1143	12	6	about 63
Halifax . .	189	0	6	about 35
Heptonsall . .	77	2	0	about 17
Hipperholme cum Brig- house . .	111	10	8	20
Hatfield . .	13	0	0	school suspended
Hunsworth . .	170	8	0	none
Horton, in Bradford parish	60	0	0	{ about 200, chiefly reading
Horton, in Ribblesdale	160	0	0	about 48
Kirby, in Malham Dale	21	5	0	2 or 3
Knaresborough .	20	0	0	none
Leeds . .	1674	17	6	about 100
Linton* . .	80	0	0	all who apply
Penistone . .	110	11	10	number not stated
Ripon . .	258	14	0	14 to 19
Rotherham . .	22	19	6	none
Royston . .	67	15	1	30 to 40
Sedburgh*, about	500	0	0	about 6
Sheffield . .	175	10	0	22
Skipton . .	541	0	10	about 60
Snaith . .	30	0	0	none
Wakefield*, about .	326	11	0	average 40
	6181	12	1	
Other endowed schools, 159	6722	13	9	
Total income	12904	5	10	

Summary of Yorkshire—

	Income of Grammar schools.			Other endowed schools.			Total.		
	£.	s.	d.	£.	s.	d.	£.	s.	d.
City of York	0	0	0	438	2	6	438	2	6
East Riding	1089	2	10	1366	13	1	2455	15	11
North Riding	781	2	0	2121	6	10	2902	8	10
West Riding	6181	12	1	6722	13	9	12904	5	10
	8051	16	11	10648	16	2	18700	14	1

Aggregate Amount of Income.

County.	Endowed Grammar Schools.			Other Endowed Schools.			Total Income.			Total No. of Schools.
	£	s.	d.	£	s.	d.	£	s.	d.	
Bedford . . .	600	0	0	1,026	19	10	1,626	19	10	17
Cumberland . . .	224	17	4	1,588	11	3	1,813	8	7	65
Derby . . .	971	16	2	2,576	3	2	3,547	19	4	92
Devon . . .	895	14	8	4,859	19	6	5,755	14	2	56
Durham . . .	337	3	6	1,446	0	0	1,783	3	6	45
Gloucester . . .	1,283	19	4	3,226	17	6	4,510	16	10	50
Huntingdon . . .	165	10	0	688	14	10	854	4	10	19
Lancaster . . .	8,633	15	7	9,821	16	10	18,455	12	5	200
Northampton . . .	567	15	1	2,520	17	11	3,088	13	0	64
Northumberland . . .	407	8	2	2,071	6	3	2,478	14	5	32
Nottingham . . .	990	12	3	1,442	18	6	2,433	10	9	40
Oxford . . .	47	4	8	1,574	12	3	1,621	16	11	40
Rutland . . .	1,290	0	0				1,290	0	0	2
Salop . . .	3,967	7	4	2,263	17	7	6,231	4	11	53
Somerset . . .	890	11	2	6,691	5	3	7,581	16	5	50
Southampton . . .	222	13	0	2,508	4	4	2,730	17	4	39
Stafford . . .	4,033	11	11	2,659	16	1	6,693	8	0	86
Suffolk . . .	718	14	11	2,240	0	10	2,958	15	9	39
Surrey . . .	2,366	3	3	3,182	14	11	5,548	18	2	35
Westmoreland . . .	525	0	5	1,427	8	0	1,952	8	5	58
York . . .	8,051	16	11	10,648	16	2	18,700	13	1	284
	37,629	18	2	64,028	18	6	101,658	16	8	1370

* * The account of the Bath Free School, referred to at p. 239, will be given in the next Number.

MISCELLANEOUS.

FOREIGN.

FRANCE.

Ophir, &c.—At the public meeting of the Academy of Inscriptions and Belles Lettres, held at Paris on the 24th of July last, M. Étienne Quatremère read a memoir on the site of the country called *Ophir*, in which he stated it to be his conviction that it was situated in the kingdom of Sofala, on the eastern coast of Africa. He also adduced proofs that the ancient Egyptians had once, at least, (during the reign of King Necho,) doubled the Cape of Good Hope. These two assertions were supported by a mass of evidence, which, in the opinion of some Parisian critics, must henceforth establish them among the best authenticated facts.

The 'Collèges Communaux,' or District Colleges.—The whole number of these institutions amounts at present to 320. As they differ with regard to the range of instruction which they embrace, it may be useful to reduce them to the following classification:—The *first* class seems properly to comprise those colleges which give a complete course of instruction, and contain the same number of professors as the Royal Colleges, besides 2 teachers of mathematics and classics, and at times a special teacher of history: of this description there are 24. The *second* class comprises the colleges, which likewise give a complete course of instruction, and have a professor for each class, but only one teacher of the mathematics: of such colleges there are 68. The *third* class comprises those which also give a complete course of instruction, but where one teacher undertakes more than a single branch of science—where, for instance, philosophy and the mathematics are taught by the same individual: the number of this description of seminaries is 38. The *fourth* class comprises those colleges in which the studies are not carried beyond rhetoric, and where there is either a professor to each class, or several branches of instruction are undertaken by one and the same individual: of these there are 135. The *fifth* class embraces such colleges as limit the instruction given to languages only: they amount to 47. And the *sixth* class comprehends the seminaries in which there are not more than two teachers, or even not more than one. To these the name of college is improperly applied: this class, however, does not include more than 8. It would appear by this enumeration, that there are about 130 of

these institutions (which we have placed in the first, second, and third classes), where a complete course of instruction is to be obtained—namely, in philology, rhetoric, and philosophy. The colleges included in the fourth class stand nearly on a par with the majority of our own schools.

The number of all the professors, teachers, and other functionaries in these colleges is 2036—there being, on an average, 6 individuals employed to teach in 204 of them, and 7 in the remaining 116. But, on a closer examination, it will be found that the teachers are distributed in very unequal proportions: whilst some of the colleges are allowed 14 or 15, there are in others not more than 2 or 3, and sometimes but 1. The remuneration made to the teachers averages 1100 francs, or about 44*l.* a year; there are many, however, who receive a less sum than this, though they have no other means of support, and their situation is indeed a very precarious one.

The expense of these 320 institutions amounts to 2,597,494 francs, about 103,900*l.*—at least it was so estimated in the budget of the University for last year; but it will probably be 4000*l.* greater for the present. It is provided for out of the following sources: viz., from the property of the colleges themselves, 765*l.*; from fees paid by pupils, 44,870*l.*; and from grants voted by the civic communes (or districts wherein the college is situated), 58,265*l.* The Government does not make any advances for their support, but confines its aid to the Royal Colleges. The expenditure here stated includes all allowances to teachers, expenses on buildings, and for management, prizes, &c.

The colleges are attended by 29,187 pupils; and the average to each is therefore about 91. But, in point of fact, the numbers are by no means equally distributed, as will appear from the following statement:—

1	College (that of Arras) has above	300
19	Colleges (among which are—Lille, 296; St. Omer, 296; Alençon, 280; and Aurillac, 270) have above	200
26	above	150
60	above	100
146	above	50
67	below	50
5	below	20

Out of the whole number of pupils there are but 3483 boarders; and there are 50 colleges which have none at all. No uniform principle is observed in the management of these seminaries; for there are but 53 which are conducted entirely at the risk of the commune, all the others being carried on by their respective directors at their own risk, and under their exclusive responsibility, with regard to internal government.

From what we have stated, it will be found that the average yearly expense of each college is about 324*l.*; but the details show that there are 34 of them which cost between 400*l.* and 860*l.* per

annum, whilst there are, on the other hand, 4 whose expenditure descends from 20*l.* to as little as 6*l.* a year. At present the communes contribute 52*f.* 15*c.* (about 2*l.* 2*s.*) per pupil; and the pupils themselves 41*f.* 70*c.* (about 1*l.* 13*s.* 5*d.*) each. The whole fee paid on account of each pupil is, therefore, about 3*l.* 15*s.* 5*d.* per annum.

Earliest Encyclopædias.—Before the invention of printing, an Encyclopædia was quite a different thing from what it has become in modern times. We do not speak of so remote a time as the tenth century—a period of such intellectual darkness that Cardinal Baronius has branded it as an age ‘boni sterilitate ferreum, malique exundantis deformitate plumbeum, atque inopiâ scriptorum obscurum.’ So late as the thirteenth century, when intelligence was in a state of excitation among minds of a higher order, books continued to be rare; and even two centuries later, Louis XI. being desirous to have some work of Aristotle or Avicenus transcribed, which was the property of the Faculty of Medicine in Paris, could not obtain the loan of it without depositing a considerable sum of money, besides lodging several officers of his household in pawn, and he was required, in addition, to bring forward certain citizens of the town as personal guarantees for its safe return. It was reserved for the celebrated Vincent de Beauvais to immortalize his name by compiling a regular encyclopædia. Notwithstanding the sensation which his ‘*Speculum Majus*’ produced, it did not find a French translator, for that language was not sufficiently matured to adapt itself to so long a catalogue of learned expressions—these having been for ages the peculiar property of the Latin tongue, which had become the language of the lettered world. The Sieur de Joinville was, however, still living, when Simon de Compiègne, at the request of Philip the Fair, turned the Latin into French, and published the work under the title of the ‘*Cœur de Philosophie*.’ About fifty years afterwards, by command of another French king, Charles V., the translation of a second work of this description, which met with still greater success, was undertaken. Jean de Corbichon, his chaplain, an Augustine friar, was the individual who executed this royal commission; and Bartholomew Glanvil, an English Franciscan monk, was the author of the work translated, which was entitled, ‘*De Proprietatibus Rerum*.’ Both this and the ‘*Cœur de Philosophie*’ are genuine encyclopædias in the modern acceptation of the word, for they deal with every branch of knowledge, which they develop in the alphabetical order. The Franciscan was of the family of the Earls of Suffolk, and one of the best informed men of his time; he had studied at Oxford, Paris, and Rome, and was a contemporary of Father Corbichon. The translation bears the date 1372, as appears from the title of the MS. numbered 6869 in the King’s Library. The first miniature of this beautiful manuscript is a ‘cartouche,’ divided into four subjects, one of which represents the good father kneeling before Charles V., who is delivering Glanvil’s

book to him with the one hand, and in the other holding a long scroll, which contains the two explanatory verses following:—‘*Du Livre dez Propriétéz, En cler François vous translatez.*’ Judging by the numerous and splendid MSS. of the work which are still extant, it must have had unprecedented success in France. The original is divided into nineteen books, on a regular plan; but the chapters are ranged in alphabetical order; and in the translation, wherever a French word begins with a different letter from the Latin word, from which it is translated, the writer notifies the circumstance to the reader by a preliminary remark. In order to give an idea of the mode here adopted, we will quote the opening sentence of the sixth chapter of the seventeenth book—it is entitled ‘*The Wild Hog:*’ *The wild hog is called Aper in Latin, and for this reason, it is here placed among the animals whose names commence with A;*’ and again, in the eighth chapter of the same book, designated ‘*Of the Serpents which coil themselves,*’ we read, ‘*Every serpent which twists and coils itself is in Latin called Anguis, wherefore we have here placed its properties among the beasts whose names begin with A.*’ There never was a work which better answered its purpose than Corbichon’s translation; for, independently of the variety of MSS. to which we owe our present acquaintance with it, we find it quoted in a host of publications in the fifteenth and sixteenth centuries; and it was one of the earliest works to which the art of printing was applied. We know of four editions published in the fifteenth, and five in the sixteenth, being nine in all—namely, five printed in Lyons, three in Rouen, and one in Paris. The oldest was published in Lyons, ‘*Chez très honorable Home Maistre Jehan Cyber, Maistre en l’Art de Impression;*’ and it is accounted one of the most venerable typographical relics which we possess.—J. B. X.

National Schools.—The total sum to be expended on elementary instruction during the present year (1834) is estimated at upwards of 400,000*l.*, of which 120,000*l.* are expected to accrue from grants out of the revenues of the departments in which the schools are respectively situated. The average amount of the grants from these departments is 1335*l.* (33,399 frs.;) 43 of them have exceeded this average, 11 have carried them beyond 2000*l.*; the Gironde has allowed 3620*l.*, and the Upper Rhine 4620*l.* Some idea may be formed of the rapid progress which national education has made in France, from a comparison of the grants voted by the councils of the several departments during the last three years and the present one. In 1831 they amounted to 119,982 frs., or about 4800*l.*; in 1832, to 775,769 frs., or 31,030*l.*; in 1833 to 1,119,964 frs., or 44,800*l.*; and in 1834, they are no less than 2,919,498 frs., or 116,780*l.* This auspicious state of things is mainly owing to the indefatigable exertions of M. Guizot, the Minister of Public-Instruction, and scarcely in a less degree, to his enlightened policy in insisting that ‘*Christian morals should form hereafter not only a part of national education, but its groundwork;*’ for while he has thus secured the support of every individual

who can appreciate the great want of education in France, he has disarmed the hostility, if not in every case obtained the concurrence and active aid, of the national clergy.

AUSTRIA.

Pesth.—The number of students who have attended this University during the present summer has been 1666 : they include 83 in theology, 224 in law, 405 in medicine, and 390 in surgery. An increase of a thousand has taken place in their number during the last five-and-twenty years. It has been particularly striking with respect to those of the Jewish faith ; in 1820 their numbers were but 55, whilst this year they have increased to 252.

The Austrian Universities.—The course of study laid down for these establishments consists of a first and second series : the first or preparatory series being termed the 'Philosophic,' and the second, which extends over four years, being a special series of studies in Jurisprudence, Divinity, or Medicine and Surgery. Formerly the first series occupied three years, but of late the period has been reduced to two : the first of these years is called in common parlance 'Logic,' and the second 'Physics.' Four hours' lecturing in both is daily given, with the exception of Thursday and one half of Friday. The principal subject of study in the first year is termed 'Theoretical Philosophy,' which comprehends an introductory course on the history of philosophy, and the elements of logic and metaphysics ; next follow algebra and geometry, on a more systematic plan than what is pursued in the Gymnasium, a philosophic course in divinity, the general history of ancient times, and a limited course in philology. The leading subjects for study in the second year are natural history and practical mathematics ; with occasional exercises in philology. In this year, too, general history is brought down to the middle ages and to modern times, practical philosophy is entered into on a more comprehensive scale, and the philosophy of religion is placed in a practical point of view. Natural History and Æsthetics, however, are not required to be studied beyond the student's own wish. Though it is prescribed that the lectures in philosophy, mathematics, and physics, should be delivered in Latin, the rule is not followed in every instance. During the four years of special study, which now succeed, the student has three hours' lectures to attend for four days in the week—Tuesdays and Thursdays form an exception.

In the eight national universities, established in the German, Galician, Bohemian, and Italian provinces, the average number of professors, compared with the average number of students, is in the proportion of about 1 of the former to 37 of the latter. Taking the numbers separately, they stand as follow :—

Vienna	.	.	1 to 68	Innsbruck	.	.	1 to 32
Lemberg	.	.	1 to 50	Pavia	.	.	1 to 29
Grätz	.	.	1 to 42	Olmütz	.	.	1 to 26
Prague	.	.	1 to 39	Padua	.	.	1 to 22

It is somewhat remarkable that the greatest number of professors should be at Vienna and Padua, there being 67 in the former university, and 61 in the latter; for these two institutions stand at a greater distance from one another than any others in the preceding scale. The greatest number of students is at Vienna, where they amount to more than 4600; Prague stands second in this respect, as it is attended by 2300, and upwards; and Innsbruck lower than any other, as they do not much exceed 700. One sufficient cause of the pre-eminence of the university of Vienna is, that about one in every nineteen students receives some degree of assistance from the fund for stipends, the disbursements out of which amount to 1500*l.* or 1600*l.* A very considerable portion of the students receive pecuniary aid also from private individuals; and a still greater number find resources for continuing and completing their own studies by acting as private tutors to others.

The Gymnasia.—We are not aware that any additions have been made to these public seminaries since the year 1830, when there were 230 in the whole Austrian dominions; at that time they consisted of 201 for Catholics, 2 for Greeks who have been received into the communion of their Catholic brethren, 15 for Lutherans, 10 for Reformed Lutherans, and 1 each for Unitarians and other sectaries. The sons of Protestants and Jews are also admitted into the Catholic Gymnasia, but are exempted from all studies of a religious nature. Every gymnasium either consists of six classes, or requires the pupil to go through a regular six years' course of instruction. He enters it after having received the rudiments of education in what is called the 'Normal School,' where he is taught reading, writing, arithmetic, his native tongue, and the first elements of religion for the first three years. As soon as he has attained the tenth year of his age, he is considered competent to enter a gymnasium, though inadmissible a single week before he is of that age. The four lowest classes in the latter are called the 'Grammatical Classes,' and the two highest the 'Classical,' or rather the 'Humaniores.' Each separate class, however, has its peculiar designation: for instance, the lowest is called 'Parva,' the next 'Principium,' the third 'Grammatica,' the fourth 'Syntaxis,' the fifth 'Poesis,' and the sixth 'Rhetorica.' The daily course of instruction, with the exception of the whole of Thursday and one-half of Tuesday, lasts five hours. The subjects taught in the *two lowest* classes are Latin grammar, natural history, algebra, geography, and a somewhat extended course in religious knowledge. In the *third and fourth* classes the Latin grammar is repeated, but instead of the native, the original tongue is used, and the syntax is more fully studied. Natural history is here replaced by certain parts of natural philosophy; geography by ancient history; the elements of geometry are added to algebra; and a beginning is made with the Greek grammar. In the *two upper classes*, versification is taught both theoretically and practically, with constant reference to the best classical models; the study of Greek is further prosecuted, in combination with the

reading of the fabulists and minor poets; and modern history is entered upon. Algebra and geometry are also studied more at large, and taught in Latin; and the principles of religion and morality are more systematically developed. There are half-yearly examinations, at which those who receive the best certificates are allowed to enter a superior class; prizes are given to the most deserving; and, on the re-opening of the classes, each boy has his place assigned to him according to the degree of merit indicated by his examination paper. The names are called over in each class every day, and all absences from it are carefully noted down. Frequent absences entail severe punishment; and if persisted in, summary expulsion.

PRUSSIA.

Breslau.—His majesty has just presented the university with a bronze bust of himself, which is to be placed in the large theatre. The actual number of students in attendance here is 875; besides 3 who are studying pharmacy, and 75 pupils from the medico-chirurgical school. There are 215 students of Protestant, and 214 of Catholic, divinity.—*10th August.*

Berlin; the Jewish Congregational School.—The present organization of the 'Jüdische Gemeinde-schule,' is the work of Baruch Auerbach, a schoolmaster of the Hebrew persuasion, who was appointed to the temporary direction of the establishment in 1829. It is intended for the benefit of the sons of indigent Jews, and its great object is to educate them for the ordinary avocations of life, and enable them to obtain a subsistence as mechanics, dealers, artists, &c. It is conducted in a building, which stands in the rear of a house in the Rossenstrasse, and contains, independently of the requisite class-rooms, a large hall, 41 feet in length and 20 feet in breadth, a library and public-office, a distinct apartment for consultations, and an apartment in which youthful offenders undergo chastisement. The class-rooms are well-lighted and so prettily decorated, that one is tempted to inquire whether or not this display is calculated to produce exactly the fitting effect on the minds of poor children. The desks and benches, book-cases, rostrum, maps, lamps, nay, even the drinking apparatus ranged at the entrance into each of the class-rooms, are models of elegance. The large hall, in which the examinations and lectures are held and the boys attend divine service, has all the appearance of a regular place of worship. The seats rise behind one another until they reach the walls, and each of the four classes has a distinct range to itself. It has its 'Holy of Holies' too; a closet over which the words, 'The Tabernacle of the Lord,' are inscribed. Even the floor, on which the boys place their feet, is padded with alva marina. An inclosure, 10 feet high, and at a distance of more than 50 feet from the building, runs round it; and completely isolates it from the neighbouring houses. The intervening space is divided into two unequal parts; the larger one is appropriated as a play-ground for the boys, and the smaller

as a botanic garden. The school consists of four classes, and contained 108 boys last year. The first or upper class receives 36 hours' instruction per week, which are thus distributed: Hebrew 6 hours; German 4; French 3; religious knowledge 2; arithmetic 4; geometry, history, geography and natural history, 2 each; drawing 3; writing 3; and singing 3. The second class study 34 hours a-week, with the omission of geometry and singing: two hours more being given to writing, and 4 to geometrical drawing. The time employed in the third class is devoted nearly to the same subjects as in the second. The fourth class receives 33 hours' instruction in the week; 3 being occupied with grammatical and other exercises; 7 with Hebrew; the same with German; 3 with religious instruction; 4 with arithmetic; 2 with geography, 2 with natural history, and 3 with writing. The education of the boys is conducted by 11 very competent masters, some of whom attend from 6 to 8 o'clock in the evening, in order that such as choose to return after the regular hours are over, may prepare themselves for the next day's occupations. The system has, on the whole, been found to answer exceeding well. During the last four years, 44 pupils have been apprenticed to artists and mechanics, 17 have been sent to other seminaries, 12 have been employed in trading concerns, and 18, who came from a distance, have returned home. There was but one death during that time. The school-register shows that these youths conducted themselves in an exemplary manner, and exhibited application, obedience, and punctuality in their attendance. The fee for attendance is about 3s. 4d. per month; but ten pupils only had paid it in full last year, and the majority were gratuitously educated.

SWEDEN.

Upsala.—This university originated in a grammar-school founded in the town in the year 1246. At the solicitation of Archbishop Ulba, the primate of Sweden, it was converted into an academy for general science and literature, in 1478, by Pope Sixtus IV., and endowed by that pontiff with academical privileges. It was renovated by Charles IX. in 1595, and received more extensive immunities, as well as a regular income, and an augmentation in the number of professors and teachers, from Gustavus Adolphus. It contains 24 professors, and 14 adjunct professors, whose numbers may be increased if it be deemed expedient. The principal building attached to this institution is the 'Academia Gustaviana,' a structure containing 3 floors, in which are the anatomical theatre, the university library, (of 60,000 volumes and 1000 MSS.) a cabinet of coins which embraces a complete series of the coins of Sweden, and a museum of arts and sciences, in one of the apartments of which is a fine statue of Linnæus from Thorwaldsen's chisel. The number of students seems to have increased considerably of late years; for in the winter session of 1820-1 they did not exceed 830, whereas last winter they amounted to 1303; of the latter, 245 entered the theological classes, 331 the law, 150 the medical, and 328

the philosophical ; the remaining 249 students had not made choice of any particular faculty.

The Press.—There are not more than 28 printing establishments in all Sweden ; of which there are 10 in Stockholm, 3 in Gottenburg, 2 in Upsala, 2 in Norrköping, and 1 each in three other towns ; consequently the proportion is not more than 1 press to every 97,890 inhabitants. There is not a single press in all the country worked by steam. The majority of the works published consist of translations ; the favourite literature being the German, and next to that the French and English. The average number of original works published is 140, and the largest edition does not in general exceed 1500 or 2000 copies ; of the Swedish patriot Hagberg's speeches, however, as many as 20,000, and of Tegner's 'Frithiof's Saga,' 7000 were printed. There is no journal, daily or otherwise, which has more than 1500 or 1600 subscribers.

Classes of Society.—The present amount of the population may be estimated at 2,741,000 and it may be thus subdivided ; the nobility about 10,000 ; the clergy 14,000 ; burgesses 66,000 ; peasantry or agriculturists, 2,600,000 ; and military and civilians in the pay of the crown, 51,000. The number of burgesses is proportionably small, in consequence of the very limited intercourse which exists in the interior of the country, as well as from the indisposition of the country people to exchange their condition for that of the burgess. The various classes of society are represented by four divisions, or 'curiæ,' in the diet : every head of a noble family is entitled to a seat in it ; the clergy are usually represented by their bishops ; 83 towns send deputies ; and every härad (or circle) in the country elects its member. The measures proposed in the diet are decided by a majority of those divisions, not by a majority of individual votes.

SWITZERLAND.

University of Basle, 23rd July.—The definitive award which has just been given in the case of the division of the property belonging to the university, between the town and champaign cantons, vests the greater part of such of it, as could be brought within the jurisdiction of the commission, in the town canton, as the original trustees and representatives under endowments. This property is declared to be 'one and indivisible' (*untheilbare Einheit*), and the award seems reasonable, for the whole of the endowments, with very few exceptions, were made by citizens of Basle. The town is held responsible for appropriating it to purposes subservient to the acquisition of knowledge. That portion of the property, which is pronounced divisible, is valued at 621,060 francs (about 41,500*l.*), from which a deduction of 25 per cent. is to be made on account of the claim which the town possesses to certain endowments, &c. ; the remainder is to be so divided that Basle-champaign may receive 64 per cent. for its share, with the express injunction that this share be applied to scientific purposes.

In other words, Basle-town has to pay its fellow-claimant a commutation of 298,108 francs $1\frac{3}{10}\%$; which payment will entitle the town to every right and property that it has ever possessed in the university.

University of Bern.—‘The professors appointed up to the 17th of August, are M. Gelpek, at present a private tutor in Bonn, to the chair of divinity, with a salary of 105*l.*; and for the same faculty, the Rev. — Zygro of Thun, the Rev. — Schafer of this town, and M. Hundshagen, private tutor at Giessen; Professor L. Snell, of Zurich, has been named professor of political economy; Dr. Siebenpfeiffer of Rhenish-Bavaria, professor of state-policy and the science of Government; Professor Herzog of Jena, professor of statistics; and Dr. Troxter now in Aarau, professor-extraordinary of philosophy, with a salary of 185*l.* Many of these nominations have fallen upon individuals who have rendered themselves obnoxious on political grounds to their respective governments, and the prudence of such a selection in the case of an infant institution may be doubted.’—E. F.

Popular Election in its Purity.—‘Whilst halting at Davos on a pedestrian excursion through the Grisons, I took occasion to ask our landlord, a very intelligent person, whether the constitution by which the community of the surrounding valley was governed, differed in any respect from the form prevalent among their brethren of the Rhætian districts? ‘On the whole,’ he replied, ‘it is much of the same character; only the choice of the Landammann is not made by the popular assembly, but by electors or deputies. After the electors of the 14 surrounding districts have chosen him, he is presented in the public square of the town for the approbation of the popular assembly (*Landesgemeinde*), who have never been known to refuse their sanction. We know nothing here of official salaries; indeed, it would be a hopeless task even for a legal practitioner to expect that he could get his bread among us, for we are too independent to allow any second party to plead our cause before the judge. Our first endeavour is on some Sunday or market-day to settle our differences amicably; if unsuccessful, a ‘Day of Right’ (*Rechtstag*) is appointed, which costs a mere trifle, and each party abides by the judgment given by the Landammann on his oath. We have no sales of posts of honour, which are not unusual in other cantons; for with us they are rigidly prohibited as being irreconcilable with integrity of principle. Ill luck betide him who should offer a voter, as it is notoriously done in many places and invariably too in some, a bribe for his vote. Not only here in Davos, but throughout the Grisons, the minister is freely chosen by the flock. I allow that the discreetest use is not made at all times of this right; for the most insignificant villages choose to exercise it; and as we have flocks, which do not muster more than eighty or a hundred heads, you will readily con-

ceive how miserable a pittance frequently attends a cure of souls.'—*Hennes's Schweitzerblätter*, 1832.

DENMARK.

Runic Inscriptions.—A very interesting treatise has been published by Professor Finn Magnussen, on a Runic inscription found at Runamo, in the circle of Blekinge or Carlsrona. The author remarks, that Runic stones are in general of the greatest moment in an historical point of view, and that it is most probable their destruction was the work either of enthusiastic missionaries, or newly-converted princes and chieftains, at the time when Christianity was first introduced; it being their object, so far as was practicable, to extinguish every vestige of paganism. It is well ascertained, that churches were frequently erected on the sites of ancient places of worship, and that Runic and monumental stones of Pagan origin were introduced into the foundations of ecclesiastical edifices. In the kingdom of Denmark alone, there are known to exist at the present moment as many as 112 Klippen-Runen, besides 29 in Iceland, and 71 in those provinces in Sweden, which once belonged to the crown of Denmark. Very recently two ancient Runic stones have been discovered in Greenland, one in the Faroe Islands, and two tablets in stone with a Runic inscription, the characters of which are similar to those on the Klippe of Runamo. A deputation appointed by the Academy of Science, having last year taken an accurate copy of the latter, Magnussen, the archivarius, spent much time, but without success, in endeavouring to decipher it. The engraving from it having been laid before him for correction, a new mode of reading suddenly occurred to him; he began, therefore, to read it from right to left, and instantly detected the meaning of the first words. In consequence of this discovery he was enabled, in the course of a couple of hours, to decipher the whole inscription. It was executed shortly before the battle on the Brawallahaide, A.D. 713; and composed by a warrior or skiald in Harold Hildetaud's service, who was himself one of the parties concerned in that contest. It is conjectured that Harold's whole army, in whose march seven days are said to have been spent, halted at Runamo, and simultaneously gave utterance to the prayers contained in the inscription, and invoked a triumph in behalf of their leader.

A Judicial Usage.—The session of the highest legal tribunal in the Danish dominions, which is held in the Christiansburg at Copenhagen, is opened, according to ancient usage, by the sovereign in person, in the early part of January, and after the pleadings in the first cause are ended, he declares that he adopts the opinion held by the majority of the judges, and that his lieges shall have right and justice dealt them thereafter in conformity with this precedent. This custom is of considerable moment, inasmuch as it forms the groundwork of the fiction in law, that the sovereign presides at all times in person over every court of judicature; hence the Danish counsel constantly address him as if he were actually present, and

the presiding judge always delivers the sentence in the king's name. For this reason, likewise, no judgment pronounced by the highest tribunal in the land can be altered or reversed, except by virtue of an act of grace on the part of the sovereign himself.

The Holstein Press.—The 14 towns in this duchy, the population of which consists of about 375,000 souls, publish 10 weekly papers; the oldest of them is the Glückstädt 'Fortuna,' which dates from the year 1740; two of them commenced in 1773 and 1776; and the remainder in the present century. None of them are so ably conducted as the Itzehoe 'Wochenblatt.'

University of Kiel.—'The *personel* as well as the pecuniary means of our university are wretchedly circumscribed; and great as the increase of students has been of late years, no addition to either the one or the other has been made. This increase has raised our numbers to 300, but as there is a host of stipendiaries among them, who attend the lectures gratuitously, no professor can make much by his fees. The natural consequence is, that no teacher of eminence abides long with us; and such men as Feuerbach, Thibaut, Weber, Hasse, Welcker, Dahlmann, and others of equal capacity, have been tempted to accept professorships in other universities. The remedy for this evil is by no means apparent.'—*Private Letter.*

Stockholm.—In our Number for October, 1833, p. 365, we announced the establishment of a Society for the Diffusion of Useful Knowledge in this city. We have now the pleasure to state that the Society is completely organized, and has published its first tract, entitled *Reading for the People*. It contains several articles upon different subjects; some moral and religious, and others relating to agriculture, history, statistics, biography, &c. The quantity is six sheets 8vo., and the price is about threepence English. It is proposed to make a similar issue every three months.

UNITED STATES.

Common Schools.—Printed petitions to the Senate and House of Representatives are being circulated in America, embodying the propositions that 'the net proceeds of all the public lands shall be annually distributed among the states in the ratio of representation, and shall be by them respectively invested for the support of Common Schools, and the interest so applied, one-half at least being devoted to the direct and essential purposes of education;' and that 'until the national revenues shall be reduced to the standard of expenses, at least one-half of the surplus shall be appropriated and applied to education in the same manner as the interests of the land.' These petitions are issued on sheets containing reasoning, authorities, and statements in favour of the proposed enactments. Among the statements the following are curious, and may correct some of the exaggerated reports respecting the state of education in the United States, which have been recently promulgated. After ob-

serving that 'the Common School System of New York State, in its organization, comprises already a beautiful outline or skeleton,' it is added, that 'this country contains more than four millions of children who ought to be under the influence of Common Schools.' But by a recent estimate, it appears that more than one million of children are growing up in the United States without the means of education; of these 250,000 are said to be in Pennsylvania. An estimate made in 1828 showed, that of the children of New Jersey 11,742 were entirely destitute of instruction, and 15,000 adults unable to read. In Kentucky there are 50,000 children, of whom only one-third attend schools, and in most of the Southern and Western States this truly deplorable destitution is equally great. There is every reason to believe that a great majority of all the children in the States are only imperfectly instructed, and by incompetent teachers.

BRITISH.

UNIVERSITY INTELLIGENCE.

OXFORD, *July 12.*—GOLD MEDALS. *English Essay.*—'Dead Counsellors are safest;' A. W. Baker, Commoner.

Carmen Latinum.—'Lex data in Monte Sina;' N. Darnell, on the Foundation.

SILVER MEDALS. *Oratio Latina.*—'Cicero in M. Antonium;' W. Darnell, on the Foundation.

English Speech.—'Æschines against Ctesiphon;' J. Story, Commoner.

HOUSE OF COMMONS, *Thursday, Aug. 14.*—Mr. Wilks gave notice that next session he would move an address to the Crown, for the appointment of a commission to inquire into the revenues, foundations, &c., of the Universities of Oxford and Cambridge.

CAMBRIDGE, *July 25.*—FITZWILLIAM MUSEUM. The Syndics have published the following information, which is to be communicated to such architects as may be disposed to offer gratuitously plans and estimates for the Fitzwilliam Museum, in conformity with the grace of the senate dated June 28, 1834:—

'It is intended to provide for the reception of the present collection, the bequest of the late Mr. Mesman, consisting of about 200 pictures, and possible future additions.

'The portion of the Museum to be first erected is intended to occupy the centre of the site, which will be out of lease at Michaelmas, 1835. The sum to be expended upon the erection of this portion of the Museum is not to exceed 40,000*l.*

'The portion of the ground-plan designated as a part of St. Peter's College Grove, being subject to no lease, will be available for any

purpose connected with the proposed building. The plans and estimates must be sent to the Vice-Chancellor on or before the 12th of November next.'

WESTMINSTER LITERARY INSTITUTION.—A new institution under the above title is about to be established somewhere in the neighbourhood of the Strand. The plan upon the whole is similar to that of the London, Western, Marylebone, and other institutions; the only peculiarity is the introduction of foreign journals. This it may be observed, however, is likely to be very generally adopted, now that the expense occasioned by postage, &c., is removed by the Act of the last session providing for the free transmission of foreign newspapers. The proposed charges on the Westminster Institution are, for yearly members, 1*l*. 5*s*. ; half-yearly, 13*s*. ; juvenile members (from twelve to seventeen) and ladies, yearly, 1*l*. ; half-yearly, 10*s*. 6*d*.

THE SCHOOLS FOR THE CHILDREN OF NAVAL NON-COMMISSIONED OFFICERS AND SAILORS AT GREENWICH.—In these schools about 800 boys and 200 girls are boarded, clothed, fed, and instructed. It is just that the country should attend to the future welfare of the children of those, whom constant employment in her service renders unable to perform this first of all duties for themselves. We wish we could as truly commend the plan as we do the motive which originated this institution. As in many other institutions, founded from the best motives, here also ignorance of the nature of education very injuriously affects these poor children. The sons and daughters of sailors destined to live hardily by their labour, ought to be somewhat inured to it in youth, or how otherwise can it be expected that they can contend with the difficulties of life with success? Such, however, is not the case here. The girls sew and perform some of the domestic duties, but they are brought up delicately and suffer much, we understand, when they go out into service. But the education of the girls is excellent in comparison with that of the boys, who do not work at all: their time is divided between study and play. In their studies they make considerable proficiency, and would puzzle many skilful arithmeticians; their play is directed towards making them active in climbing, gymnastics, and swimming. But how is the habit of patient industry to be acquired, and a practical knowledge of their duties either as sailors or members of society?—Surely this large body of children supported at the public expense might be employed for about eight hours a day, so as not only to diminish the cost at which they are maintained, but with benefit to themselves.—Why should not the girls manage the cows and dairy, which supply the milk, butter, and cheese necessary for the institution, and which we understand is all purchased? Why should they not also wash the linen, make the bread, and dress the victuals? An excellent class of servants, wives, and mothers of families would thus be bred up. For the boys two hours a day would be ample for instruction: the rest ought to be devoted to useful purposes. Those not employed upon

the water, (the element upon which sailors are to live,) should be spent in cultivating some land, and raising the vegetables necessary for the establishment; while carpentry, and other arts of a like nature should not be neglected. As it is these boys are too delicate to rough it as sailors, and utterly unfit for any other situation in life in which they are likely to be placed. We shall consider it fortunate if we can attract the attention of the public to this important subject.

BRISTOL EDUCATION SOCIETY.—This institution is for the purpose of educating young men for the Baptist ministry. It is supported in great part by subscription, but some of the students contribute largely to their own support; and every church recommending an individual to the establishment, is expected to make some addition to the funds of the institution during the time of such individual's residence in the house. The number of students during the last session was twenty-two; the present number is seventeen. The following is the course of instruction pursued, and the reports of the gentlemen who conducted the examinations in June are very satisfactory:—

‘In the Theological department of Tuition, Lectures were delivered to the First Class, consisting of Students of the Third and Fourth Years, on several topics of Divinity. This class went through a course of Lectures on Biblical Criticism, and also on the subject of Prophecy; which latter formed the termination of a series of Lectures on the Evidences of Christianity. The junior Students, in addition to Lectures on Theological subjects, furnished answers to questions on the Analysis of the Old Testament; and received Lectures also on the authority of the Old-Testament Scriptures. The Students of the second year were united with those of the first, in the above exercises, with the exception of the Analysis, which they had taken during the preceding Session.

‘In these classes, examinations regularly took place on all the Lectures delivered, and Essays were written on subjects connected with the Lectures.

‘To the Students generally, Lectures were read on Ministerial and Pastoral Duties; and to the Seniors, on the History of the Church from the commencement of the Christian æra to the Reformation.

‘Weekly Sermons and Essays have been read, and criticised upon as usual, in the Lecture-room; and Sermons, and Outlines of Sermons, examined by both the Tutors.

‘In Hebrew, the Senior class read twenty chapters in Job, five of Proverbs, and the Lamentations of Jeremiah, and also read thirteen chapters of Matthew in Syriac. They prepared for examination twelve chapters of Job, and five of Proverbs, and six chapters of Matthew, in Syriac.

‘The next class read in Hebrew twelve chapters of Job, the Lamentations of Jeremiah, and all the Chaldee of Daniel. They prepared for examination six chapters of Job, with the Lamentations, and five chapters of Chaldee,

'The next class read twenty Psalms, five chapters of Jeremiah, and several chapters in Genesis; and prepared for examination twelve Psalms, and five chapters of Jeremiah. The Juniors read, and were examined in three chapters of Genesis, and the whole of the Book of Jonah. The Students of the first and second year wrote Hebrew exercises, as well as learnt a considerable portion of Grammar.

'In Greek, the first class read the *Phædo* of Plato, the *Philoctetes* of Sophocles, and the *Knights* of Aristophanes; and prepared for examination part of the *Phædo*, and the *Knights*. The second class read the *First Philippic*, and the *Third Olynthiac* of Demosthenes, and the *Œdipus Tyrannus* of Sophocles; and prepared for examination the *First Philippic*, and the *Œdipus Tyrannus*. The third class commenced with the *Grammar*, and read part of *Valpy's Greek Delectus*, and a portion of the *First Book* of *Xenophon's Cyropædia*; they prepared for examination the portion of the *Cyropædia*. The first and second classes wrote *Selections from Dunbar's Greek Exercises*.

'In Latin, the first class read the *Germany* and *Agricola* of *Tacitus*, the *Heautontimorumenos* of *Terence*, and the *Seventh Book* of *Lucan's Pharsalia*; and prepared for examination the *Agricola*, and the *Seventh Book* of the *Pharsalia*. The second class read the *Twenty-first Book* of *Livy*, some of *Horace's Satires*, and his "*Art of Poetry*;" and prepared for examination part of the *Livy*, and the *Art of Poetry*. The third class read the *First and Second Orations* of *Cicero* against *Catiline*, and the *First Book* of *Horace's Odes*; and prepared for examination the *First Catilinarian Oration*, and part of the *Odes*. The fourth class commenced with the *Grammar*, and read part of *Lynne's Primer*, the *Second and Third Books* of *Cæsar's Commentaries*, and the *Second Book* of *Virgil's Æneid*; and prepared for examination the *Third Book* of the *Commentaries*, and part of the *Æneid*. The first three classes wrote *Exercises*, the first from *Crombie's Gymnasium*; and the second and third from *Ellis's Latin Exercises*.

'In Mathematics, the first class read and prepared for examination *Bridge's Trigonometry*, and performed the exercises in *Bonnycastle's Algebra*, under *Quadratic Equations*; the second class the *Fourth Book* of *Euclid*, and the *Exercises* under *Simple Equations* in *Bridge's Algebra*; and the third class the *First Book* of *Euclid*.'

YORKSHIRE INSTITUTION FOR THE DEAF AND DUMB.—On the 24th of June last, the fifth anniversary meeting and examination of the children of this institution was held in the large room of the Mansion House at Doncaster. The examination of the pupils was conducted by the master, Mr. Baker, and was highly satisfactory, as showing considerable cultivation of the intellect, and great facility in using and applying the knowledge they had acquired. The report stated that the institution was liberally supported, and that the improvement of the funds would allow a considerable increase in the number of children to be received. Eighteen poor children, the

whole number of qualified candidates, were to be admitted after the holidays, when the total number it was supposed would be about sixty.

LEEDS LITERARY INSTITUTION.—The town of Leeds, though the centre of one of our most extensive staple manufactures, and containing an immense population, has hitherto been deficient in a scientific and literary institution of a popular character. The ‘Leeds Library,’ established by the celebrated Dr. Priestley, though undoubtedly productive of great benefit to the town and neighbourhood, is not calculated for popular usefulness, the terms of admission being the purchase of a ticket at 20*l.*, and an annual subscription of 25*s.* The ticket, however, being transferable, may frequently be bought for 10*l.* or 12*l.* The Library is open from ten o’clock in the forenoon to four in the afternoon; but it combines in its plan neither lectures nor classes. The number of members is limited to 500. The ‘Philosophical and Literary Society,’ established in 1820, has a valuable museum, with a resident curator, and a small library, principally consisting of philosophical works. During the winter months, a meeting of the society is held once a fortnight, when a paper on some literary or philosophical subject is read, which is followed by a discussion among the members. The council also frequently avail themselves of the assistance of the best lecturers the county affords. During the last year, Dr. Lardner, Mr. Addams, Mr. Murray, and Mr. Denny, (the resident curator,) have each delivered a series of highly interesting lectures. The terms of admission to this society are the purchase of a ticket at 3*l.* 3*s.*, and an annual subscription of 2*l.* 2*s.* The ‘Mechanics’ Institution’ was established in December, 1824. It consists of proprietary members, who pay 2*l.* on entrance, and an annual subscription of 10*s.*, and of subscribers who pay 10*s.* yearly, but who have no interest in the property. This institution affords a library, lectures, and classes; but these are almost entirely restricted to subjects of a scientific and mechanical character. Some of the most influential supporters of this institution entertain a strong objection to the admission of works of general literature; and it is understood that it was with some difficulty that others of a different opinion could procure the admission of a few historical and biographical works. Partly, it is to be feared, owing to this circumstance, and partly owing to its constitution, the Leeds Mechanics’ Institution has not prospered in such a way as similar institutions in other parts of the country have done.

It will be obvious, from these statements, that none of the above institutions were adapted to the wants of the very numerous class of individuals whose employments are not of a mechanical nature, but for whom the terms of the two first mentioned societies would be too high. This circumstance having attracted the attention of a few individuals, a meeting was held on the 4th March last, at which about twenty were present, Dr. Williamson in the chair. It was resolved to establish a literary and scientific institution, and the great

principle adopted was, to make the terms of admission as low as might be consistent with the efficiency of the institution, in order to extend its advantages to the greatest possible number. The Provisional Committee appointed at this meeting, immediately circulated prospectuses of the institution, and adopted measures for procuring members. The first general meeting was held on the 1st April last, the number of members, in the course of a month, having amounted to about 450. At this meeting the rules were adopted, and a committee of management for the year appointed. On the 19th of April, the Reading Room, a spacious and elegant room in the Commercial Buildings, in the centre of the town, was opened for the use of the members; and on the 9th May following, Dr. Williamson formally commenced the institution by an eloquent and appropriate introductory address.

A subscription of 10s. a year constitutes a member, and a payment of 10*l.* a life member. There is no fee on entrance. The Reading Room is open from nine o'clock in the morning to two in the afternoon, and from four to ten in the evening. The Library already contains upwards of 1200 volumes, including several of the most valuable philosophical and literary works in the language. These have been entirely purchased out of the regular income of the institution, excepting about fifty volumes which have been presented. Classes have been formed for acquiring the German and French languages, and for literary discussion. The Committee are required to cause a lecture or paper to be delivered or read before the Society at least once in every month; and they entertain no doubt of being able to promise, in addition, several courses of lectures from individuals resident in the town. The number of members in June amounted to 650, with a reasonable prospect of a considerable increase.

MIDDLETON.—At Middleton, a parish near Manchester, with a population of 14,379, it is stated that in the Parish Church Sunday-school 1001 scholars are educated; those who learn to write attend an evening school four nights in the week, where they are taught by masters paid from the private purse of the curate, the Rev. R. C. W. Wilkinson. In the Wesleyan Methodists' School, there are 312 scholars, who are taught to write on a Monday evening free of expense; 392 scholars are taught in the school supported by the persons in Lady Huntingdon's connexion; the Primitive Methodists' School educates 249 scholars; the two schools of the Independents' connexion educate 252 scholars; that of the Jerusalem Temple 149; and the Radicals' School 36, being a total of 2391.

BEXLEY.—On the 4th of September, the foundation stone of the New National Schools was laid at Bexley, in Kent, by the Archbishop of Canterbury, assisted by Lord Bexley, the Vicar, and other persons of influence in the parish.

SCOTLAND.

EDINBURGH.—The Circus-Place School was instituted in the year 1826, to furnish to children of the higher classes of society a system of instruction similar to that communicated to the lower orders in the Edinburgh Sessional School*. It was erected by subscription shares; and is managed by a board of twenty directors, chosen from the shareholders by rotation. There are seven teachers: viz. a rector or head-master, a second master, three junior masters, and two writing masters. The branches of education taught are English reading and recitation, grammar, geography, history, arithmetic, writing, the use of the globes, and the elements of composition. The school-fees vary, according to the advancement of the pupils, from 15s. to 27s. per quarter. During the first three years, the boys and girls are taught by the same master, and in the same class-room; but, at the commencement of the fourth year, they are separated, the boys being committed to the charge of the second master, and the girls to that of the rector. The length of the course for boys is four or five years, during the last of which their course of tuition is conducted with a particular view to their beginning with advantage the study of the classics at the Edinburgh Academy and High School. The length of the course for girls is five or six years; and when they have completed their attendance on the public class, there are private classes, taught by the rector, one of the writing masters, and a French master, in which they may prosecute the study of history, geography, astronomy, composition, arithmetic, writing, and French. The average age of the children when they enter the school, is between four and five; of the boys when they leave the school, between eight and nine; and of the girls when they leave the public class, about twelve. The average attendance of pupils, during the year which terminated at the annual public examination on the 21st and 22d of July last, was 270, the greatest number attending at any one time being 295.

MARISCHAL COLLEGE, ABERDEEN.—At a meeting of the Town Council of Aberdeen on the 18th of August, a grant of 1000 guineas for the re-building of Marischal College, proposed by the Provost, was unanimously agreed to, and directed to be intimated to the Senatus Academicus.

IRELAND.

UNIVERSITY OF DUBLIN.—*Dr. Downes's Divinity Premiums.*—These prizes were instituted in the year 1797, out of a fund bequeathed to the university for that purpose by the Rev. Dr. Downes of Waterford. They are open to all bachelors of arts who have entered upon the study of divinity, and have attended the lectures provided in the university for the instruction of such as are candidates for holy orders. Two prizes, the first of 20*l.*, the second of 10*l.*, are given

* Journal of Education, vol. i. p. 86, *et seq.*

annually for the delivery of a written composition on a subject either moral or controversial, appointed by Archbishop King's Lecturers in Divinity—'regard being had as well to the manner of pronouncing such discourses as to the matter of them.' Two prizes, one of 12*l.*, the other of 8*l.*, are also given annually for the best discourse delivered *ex tempore* on a subject either moral or controversial proposed by the Lecturers in Divinity. And lastly, two prizes, of 8*l.* and 4*l.* respectively, are given 'to such students as shall read in the best manner the parts of the Liturgy which shall be proposed to them.' In addition to these prizes, extra prizes of inferior value are given by the Provost and Senior Fellows, to such students as may appear deserving of encouragement; the judges on these occasions are the Regius Professor of Divinity, Archbishop King's Lecturer in Divinity, and Erasmus Smith's Professor of Oratory.

At the end of Trinity Term, being the last week of June in the present year, these prizes were adjudged to the following graduates:—

For Prepared Compositions on Ps. cx. 4.—'Thou art a priest for ever after the order of Melchizedek.' First prize to Ds.* Beaufort. Second to Ds. Graves, Rt. P. Extra prizes to Ds. Hill, (*Scholar*); Ds. O'Brien, Hewitt; Ds. Williams, John.

For Extempore Speaking on Acts vii. 60.—'Lord, lay not this sin to their charge.' First prize to Ds. Wade, Arthur. Second to Ds. Kinkead, Fras. Extra prizes to Ds. Campbell, Edw.; Ds. Manning, Nassau.

For Reading the Liturgy.—First prize to Ds. Graves, Robert. Second to Ds. Robinson, Andrew. Extra prizes to Ds. McCan, Thomas T.; and Ds. Wade, Arthur.

The Commencements were held on Tuesday, July 8th. Radcliff, John, LL.D., Pro Vice Chancellor, in the absence of his Grace the Vice Chancellor. Wray, Henry, D.D., Senior Proctor, and Kingsmill, Henry, A.M., Junior Proctor.

Doctor in Divinity.—Holmes, William Anthony.

Bachelors in Divinity.—Holmes, William Anthony; Benn, William.

Bachelors and Doctors in Utroque Jure.—King, Luke Whit; Barrington, William Boxwell; Ryall, John.

Doctor in Medicine.—Powell, George William.

Masters of Arts.—Booth, Sir Robert Gore, Bart.; Burgess, William; Waddy, John; M'Alpine, James; Frazer, Rev. Patrick; Benn, William; Young, Matthew; Wright, Josiah; Tate, Davis; Williamson, William Cotter; Gore, Sir George Richard; Alexander, Samuel; Alexander, Adam Murray; Parker, Standish Gandy; Lewis, Rev. William; Sheffield, John; Montgomery, Thomas; Molony, William; Beddy, Joseph Fawcett; Barrington, William

* It may be necessary to inform some of our readers, that *Dominus* is the title given to bachelors of arts.

Boxwell; Alexander, John; Fishburne, William; Foley, William; Metgo, John; Smith, Henry John.

Bachelors in Medicine.—Powell, George William; Brennan, John Edward; Babington, William; Ellis, George; Dwyer, Henry L.; Biggin, Samuel Lenox; Toler, John; Leigh, Alexander; Babington, Thomas Henderson; Dane, Richard.

On the same day sixty-one students (of whom thirty-three were fellow commoners) were admitted to the degree of bachelors of arts. Of the fellow commoners, the following were nominated *moderators*:—Gore, Robert; Rutherford, Thomas; Massie, William Henry; Limerick, John; Grogan, William; Sherlock, David.

The Michaelmas Term Examinations will commence on the 20th of October. The examination for entrance will be held on October the 17th.

ROYAL BELFAST ACADEMICAL INSTITUTION.—*College Department.*
—On Friday, 2d May, at the close of the Session, Premiums were distributed, in the Common Hall, to the following Students, in the presence of many Literary Gentlemen and other respectable individuals:—

I. General Premiums.

1. Dr. Tennent's Exhibition.—'For excelling at an Examination in November last, on subjects prescribed by the Faculty'—Abraham Hume, Hillsborough.

2. Dr. Thomson's Premium.—'For an Essay on the practical application of Plane and Spherical Trigonometry, particularly in Navigation, Surveying, and Astronomy'—Robert Blain, Institution.

3. Silver Medal.—'For best Public Reading in the Common Hall'—Alexander Fleming, Moynally, Meath.

4. Silver Medal.—'For best Answering at an Examination in the Irish Language'—John Cumming, Belfast; and 'Premiums for Answering in Irish'—to Patrick Johnson, Seaford, Down; and Samuel Smyth, Killead, Antrim.

5. Premiums for Essays prescribed by the Faculty.—1. 'For a Poem on the Slave'—Durham Dunlop, Belfast. 2. 'For a Statistical Account of Ballinamore, Leitrim'—Thomas Watters, Money-more, Derry. 3. 'For a view of the state of Literature in the time of Queen Elizabeth'—Robert E. B. Maclellan, Derry. 4. 'For an Essay on the Policy of a Compulsory Provision for the Poor'—Henry Alexander, Larne.

II. For excelling at Voluntary Examinations at the commencement of the Session, on subjects proposed to the Students of last year.

Hebrew Class—'On 10 Psalms, beginning with the 50th'—Thomas Watters.

Mathematical Classes (Senior)—'On Dr. Thomson's Calculus'—David Anderson, Tynan; (Junior), 'Wood's Algebra'—Gilbert Jamison, Newtonards.

Moral Philosophy Class—'On M'Culloch's principles of Political Economy'—Jacob Alexander, Belfast.

Logic and Belles Lettres Class—'On the Fourth Book of Locke's Essay'—Samuel Hopkin, Ballymoney; and 'On Addison's Criticisms on Paradise Lost'—Samuel Hopkin.

Greek Class—'Grecian History'—(Senior Division) Hans Stewart Hawthorne, Belfast; Samuel Hopkin.—(Junior Division) Alexander Russell, Ballymena.

Latin Class—'On the first Four Books of the Annals of Tacitus'—David Patterson, Newtonhamilton.

III. *For Essays on Subjects proposed to the different Classes of last Year.*

Divinity Class of the Synod of Ulster:—'For an Essay on the Atonement'—Silver Medal, James Glasgow, Institution; Premium, William Graham.

Divinity Class of the Associate Synod:—'For an Essay on the question, Is Regeneration a moral change, not inconsistent with the ordinary exercise of the mental powers?'—Silver Medal, Robert Fleming, Maghera.

Hebrew—'For a Critical Essay on the Book of Psalms'—William Graham, Ballymena.

Natural Philosophy Class—'For an Essay on Water, its Natural History, and useful application under its three forms, Ice, Water, and Steam'—Robert Blain; R. J. Watt, Coleraine.

Moral Philosophy Class—'For an Essay on the Ethical Doctrines of the Ancients'—Samuel H. Elder, Ballyeaston.

Logic and Belles Lettres Class—'For an Essay on Abstraction and Generalization, with a view of their effects on Language and Reasoning'—Adam D. Glasgow, Broughshane; 'For a comparative view of the principal Epic Poems on Religious Subjects'—Durham Dunlop.

IV. *For general Ability, Diligence, and Proficiency, during the Session in the Daily Examinations, the Composition of Essays, and other Exercises, in the different Classes.*

Hebrew Classes—(Senior Class) William Graham, Ballymena; James Usher, Coleraine; (Junior Class) William Cromey, Rathfriland; David Anderson, Tynan; Robert White, Broughshane; Thomas Smith, Moneymore; Samuel Blair, Carrickfergus.

Natural Philosophy Class—Thomas Dickson, Cookstown; Hugh Magill, Dromara; Samuel Johnson Smith, Monaghan; George Alexander Noble, Cromac Street Seminary; Samuel Hamilton Elder, Ballyeaston.

Mathematical Classes—(Senior Class) Thomas Dickson, Cookstown; (Junior Division) A. D. Glasgow, Broughshane, and Gilbert Jamison, Newtownards, equal; (Junior Class, Senior Division) Gilbert Jamison; Thomas Greer, Coleraine; (Junior Division) Hans Stewart Hawthorne, Belfast; Jacob Alexander, Belfast; William Ferrie, Belfast; Charles Morrison, Belfast; Phineas Whiteside, Stewartstown, Co. Tyrone; Wm. M'Crea, Ballindrait, Co. Donegall; Joseph M'Donnell, Newtonlimavady; William Blakely, Moneyrea.

Moral Philosophy Class—Adam D. Glasgow, Broughshane; David Patterson, N. Hamilton; Samuel Hopkin, Ballymoney; Robert Blain, Institution; Matthew Wilson, Garvagh; John Hall, Clough, Antrim; James M'Dowell, Larne.

Logic and Belles Lettres Class—Thomas H. Craig, Banbridge; Charles Morrison, Belfast; Thomas Millar, Cookstown; Robert Gault, Newtonlimavady; Hans S. Hawthorne, Belfast; John Young, Ballymoney; Joseph Anderson, Banbridge; John A. Smith, Ballymoney.

Greek Class—(Senior Division) William Eccles, Moneymore; John Dickson, Belfast; Oliver Leitch, Letterkenny; Henry A. Beattie, Ballymena; (Junior Division) James H. Spiers, Ballymena; James Acheson, Glenarm; Hugh Porter, Newry; James Stewart, Ballymena.

Latin Class—John Dickson; H. A. Beattie; Joseph Anderson; John Whiteford, Ballyeaston.

V. For Excelling at the Public Examinations in the Common Hall.

Natural Philosophy—Thomas Dickson, Cookstown.

Mathematics—Hans S. Hawthorne, and Jacob Alexander.

Moral Philosophy—Alexander Kerr, Market Hill.

Logic and Belles Lettres—Thomas Millar, Cookstown.

Greek—Thomas Main Reid, Drumgooland, Co. Down.

Latin—John Dickson, by cut from James Davison, Rathmelton, Co. Donegall.

The following subjects were announced for vacation exercises.—Dr. Tennent's Exhibition is to be given to the best answerer on the following subjects—the examination to commence on the second Friday in November next:—

Dr. Russell's Palestine; Robertson's History of America; Horace's Art of Poetry; and Paley's Natural Theology, the first seventeen chapters, and the twenty-sixth, on the goodness of God.

Dr. Thomson's premium, for the best answering of several Mathematical questions, to be procured from Professor Young.

Faculty premiums offered to the Students generally:—1. For a Statistical Account of some parish or district in Ireland. 2. For a Poem on the following subject—'The Nile.' 3. For a View of the State of English Literature in the reign of Queen Anne. 4. For an Inquiry into the antiquity and early state of Science and Arts in the East.

Premiums were also offered by the different Professors to the members of their respective classes during the last Session for the following exercises:—

Divinity Class of the Synod of Ulster—1. For the Junior Division of the Class: 'On the Internal Evidences of Christianity.' 2. For all the Students in the Class: 'On the Fall of Man, and its consequences.' The Medal, 3. for the Senior Division of the Class: 'A Comparative View of the Calvinist and Arminian Systems.'

Divinity Class of the Associate Synod—'The Doctrine, Discipline,

and Government of the Christian Church during the three first centuries.'

Hebrew Class—1. 'An account of the opinions respecting the Poetry of Scripture.' 2. 'An Examination in the first five chapters of Genesis' (to be confined to the Students of the Junior Class who did not obtain premiums).

Natural Philosophy—'An Essay on the Pendulum, its theory, and useful applications, particularly its use in determining the Spheroidal form of the Earth.'

Mathematics—(Junior Division of Junior Class) 'For sustaining the best examination in Young's Algebra.' (Senior Division of Junior Class) 'For an Examination in the same; together with the theory and practice of Plane Trigonometry.'

Moral Philosophy—1. 'For a voluntary Examination on M'Culloch's Principles of Political Economy.' 2. 'For an Essay on Dr. Brown's Classification of the Mental Phenomena.'

Logic and Belles Lettres—1. 'A voluntary Examination on the second book of Locke's Essay.' 2. 'For an Essay on Reasoning concerning Final Causes, with a view of its various applications.' 3. 'For an Essay on Shakspeare's Delineation of Characters, as illustrative of the principles of Dramatic Composition.'

Greek—(Higher Division) 'A voluntary Examination on the eighth, ninth, tenth, and eleventh chapters of the History of Greece, published by the Society for Diffusing Useful Knowledge.' (Lower Division) 'The sixth and seventh chapters of the same History.'

Latin—'A voluntary Examination on the History contained in the first four Books of the Annals of Tacitus.'

The Prize Essays must be forwarded to the President of the Faculty, or to the different Professors, on or before the 1st of January, 1835, without the Author's name, but with a sealed letter, containing it, or with mottoes.

Twenty-eight other students received General Certificates, after having been examined by the Faculty at great length, in Natural Philosophy, Mathematics, Moral Philosophy, Logic and Belles Lettres, Greek and Latin.

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